

Abbreviations

- AhS-----*ahirbudhna-saṃhitā*
AR-----*āgama-rahasya*
BYY ----*br̥hadyogīyājñavalkyasmṛti*
Dup-----*darśanopaniṣad*
GhS-----*gheraṇḍa-saṃhitā*
GP-----*gorakṣa paddhati*
GS-----*gorakṣa-śataka*
gss-----*gorakṣa-siddhānta-saṃgraha*
HP-----*haṭhapradīpikā*
HP(J)----*haṭhapradīpikā*, Jodhpur (MS No. RORI-
6756)
HR-----*haṭharatnāvalī*
JB----- *jyotsnā of brahmānanda*
JPR-----*jogapradīpakā of jayatarāma*
JUp-----*jābāla-darśanopaniṣad*
KKKK — *kavi-kāvya-kāla-kalpanā*
KKHP---*kapālakuraṇṭaka-haṭhābhyāsa-paddhati*
KP-----*kumbhaka-paddhati*
MD-----*mokṣadharma (of mahābhārata)*
MMPP—*Mahārājā Mānsingh Pustak Prakāśa*
MS-----*matsyendra-saṃhitā*
MUp-----*muṇḍakopaniṣad*
MYS----*mahākāla-yogaśāstra*
NP-----*nirañjana-purāṇa*
PYS-----*pātanjala-yogasūtra*
PS-----*pārada-saṃhitā*

- RRS-----*rasaratna-samuccaya*
 SKS-----*satkarma-saṁgraha*
 SS-----*śiva-saṁhitā*
 SSP-----*siddha-siddhānta-paddhati*
 ST-----*śāhara-tantra*
 SUp-----*śāṇḍilyopaniṣad*
 TBUp---*triśikhi-brāhmaṇopaniṣad*
 TUp-----*tejobindūpaniṣad*
 TVd-----*talva-vaiśārādī*
 VM-----*viveka-mārtanda*
 VS-----*vaśiṣṭha-saṁhitā*
 YB-----*yuktabhavadēva*
 YC-----*yogacintāmaṇi*
 YM-----*yoga-nūmāṁsā*
 YSC-----*yogasiddhānta-candrikā*
 YSD-----*yogaśāstra (dattātreya)*
 YSH-----*yogaśāstra (hemacandra)*
 YTUp---*yogatalvopaniṣad*
 YV-----*yoga-vārtika*

HAṬHAPRADĪPIKĀ

First Chapter

श्रीगणेशाय नमः

śrī-gaṇeśāya namaḥ

Tr: Salutations to *śrī gaṇeśa*.

अथ हठप्रदीपो लिख्यते /

atha haṭha-pradīpo likhyate /

Tr: Now *haṭhapradīpa* is being written.

श्री आदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या /
विराजते प्रोन्नतराजयोगमारोढुमिच्छोरधिरोहिणीव // 1 //

śrī ādināthāya namo 'stu tasmai

yenopadiṣṭā haṭha-yoga-vidyā /

virājate pronnata-rāja-yogam-

āroḍhum-icchor-adhirohiṇīva // 1 //

Tr: I bow down to *śrī ādinātha* who propagated the wisdom of *haṭhayoga*, which is regarded as a ladder to reach the highest stage of *rājayoga*. 1.

Note: Although the author mentions here that he is writing *haṭha-pradīpa*, in rest of the text in the colophons, he refers to *haṭha-pradīpikā* as the name of the text. All the printed editions of this text bear the title *haṭha-yoga-pradīpikā*, but in no MSS, the title *haṭha-yoga-pradīpikā* is found. We invariably find the name *haṭha-pradīpikā*. Exceptionally this has been called *haṭha-pradīpa* by the author. 1.

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना /
केवलं राजयोगाय हठविद्योपदिश्यते // 2 //

*pranamya śrīgurum nātham svātmārāmeṇa yoginā /
kevalam rāja-yogāya haṭhavidyopadiśyate // 2 //*

Tr: After expressing deep regards to *śrī guru nātha*, *svātmārāma* explains *haṭhayoga* only as a means to achieve *rājayoga*. 2.

भ्रान्त्या बहुमतध्वान्ते राजयोगमजानताम् /
हठप्रदीपिकां धत्ते स्वात्मारामः क्षमाकरः // 3 //

*bhrāntyā bahumata-dhvānte rājayogamajānatām /
haṭhapradīpikām dhatte svātmārāmaḥ kṣamākaraḥ // 3 //*

Tr: For those who are deluded by the multiplicity of views and are ignorant of *rājayoga*, *svātmārāma*, compassionately puts forth the (lesson of) *haṭhapradīpikā*. 3.

Note: There is a general misunderstanding that *haṭha-yoga* is physical *yoga* of a lower category, while *rāja-yoga* is higher. *svātmārāma* seems to be the first person to remove the confusion about the terms *haṭha-yoga* and *rāja-yoga* and clearly explained the relationship between the two also in the text further. 3.

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते /

स्वात्मारामोऽथवा¹ योगी जानीते तत्प्रसादतः // 4 //

*haṭha-vidyām hi matsyendra-gorakṣādyā vijānate /
svātmārāmo 'thavā yogī jānīte tatprasādataḥ // 4 //*

Tr: The wisdom of *haṭha* is known to *matsyendra*, *gorakṣa* and others and the *yogī svātmārāma* knows it by their grace. 4.

आदिनाथादि¹मत्स्येन्द्रशारदा²नन्दभैरवाः /

चौरंगीमीनगोरक्षविरूपाक्षबिलेशयाः // 5 //

मन्थानभैरवो योगी सिद्धबुद्धिश्च कन्थडी³ /

कौरण्टकः सुरानन्दः सिद्धपादश्च चर्पटिः // 6 //

कानेरी पूर्वपादश्च नित्यनाथो निरञ्जनः /

कपाली बिन्दुनाथश्च काकचण्डीश्वरादयः // 7 //

अल्लमा प्रभुदेवश्च घोराचोली च टिण्टिणिः /

वासुकीर्णागबोधश्च खण्ड⁴कापालिकस्तथा // 8 //

इत्यादयो महासिद्धा हठयोगप्रभावतः /

खण्डयित्वा कालदण्डं ब्रह्माण्डे तु चरन्ति ते // 9 //

ādināthādi-matsyendra-śārada-ānanda-bhairavāḥ /

cauraṅgī-mīnagorakṣa-virūpākṣa-bileśayāḥ // 5 //

manthānabhairavo yogī siddhhabuddhiśca kanthadīḥ /

kauraṇṭakaḥ surānandaḥ siddhapādaśca carpaṭiḥ // 6 //

kānerī pūrvapādaśca nityanātho nirañjanaḥ /

kapālī bindunāthaśca kākacaṇḍīśvarādayaḥ // 7 //

allamā prabhudevaśca ghorācolī ca ṭiṭṭiṇiḥ /

vāsukīr-nāgabodhaśca khaṇḍakāpālikas-tathā // 8 //

ityādayo mahāsiddhā haṭhayogaprabhāvataḥ /

khaṇḍayitvā kāladaṇḍam brahmāṇḍe tu caranti te // 9 //

Tr. *ādinātha*, *matsyendra*, *śārada*, *ānandabhairava*, *cauraṅgī*, *mīna*, *gorakṣa*, *virūpākṣa*, *bileśaya*, *manthāna-bhairava*, *siddha-buddhi*, *kanthadī*, *kauraṇṭaka*, *surānanda*, *siddha-pāda*, *carpaṭi*, *kānerī*, *pūrvapāda*, *nityanātha*, *nirañjana*, *kapālī*, *bindunātha*,

kākacandīśvara, allamā-prabhudeva, ghorācolī, ṭiṇṭiṇi, vāsukī, nāgabodha, khaṇḍa, kāpālīka etc. are the *mahāsiddhas*, who by the power of *haṭhayoga*, defied the whip of death and move freely in the universe. 5-9.

A note on mahā-siddhas:-

Most of the *siddhas* referred to here are the famous *rasa-siddhas* (alchemists). They were experts in the use of chemical drugs, especially those prepared from mercury, which makes possible the renovation of the body conducive to liberation within the span of life. There is a science called *raseśvara-darśana* based on the idea of rendering the human body deathless and also the spiritual liberation of man by his nomadic transformation by varied psycho-chemical processes. It is believed that the preservation of the body could be achieved by the use of medicaments.

1. ādinātha-- A synonym for *śiva*, who is regarded as the propounder of many *śāstras* including *yoga*. Many traditional treatises and spiritual discourses are in the form of dialogues between *śiva* and *pārvatī*, his consort. The famous MYS describing *haṭha-yoga* is attributed to *ādinātha*. From him the *nātha-saṃpradāya* was originated according to the followers of *nātha-saṃpradāya*.

2. matsyendra-- He is regarded as the disciple of *ādinātha*. He probably flourished in 5th or 6th century A.D. and lived for 400 hundred years or so in the physical body and taught *yoga* to *gorakṣa-nātha* in the 10th century A.D. Many legends associated with the life of *matsyendra-nātha* are recorded in different texts and are preserved in ancient traditions. *matsyendra saṃhitā* ascribed to *matsyendra-nātha* unambiguously states that *matsyendra-nātha* was a fisherman who lived on an island surrounded by the sea and river and that he often used to go on

fishing expedition. He was devoured by a big fish who took him to the island where Lord *śiva* and *pārvatī* were engaged in conversation. Abhinava Gupta mentions him to be the originator of *kaula* tradition preceding him by 18 generations and he himself was initiated into *kaula* mode of spiritual discipline by *śambhu-nātha*. Assam was a centre of exchange of spiritually inclined persons in ancient times and people from all parts of the country visited Assam to learn the mode of spiritual discipline. The following works are ascribed to *matsyendra-nātha*:-

1. *kaula-jñāna-nirṇaya*,
2. *akula-vīra-tantra*,
3. *kulārṇava-tantra*,
4. *jñāna-kārikā*,
5. *kāmākhyā-guhya-siddhi*,
6. *matsyendra-saṃhitā*

Of these *matsyendra-saṃhitā* is the most voluminous *tāntrika* work. It is in *sanskṛta* and contains 52 *paṭalas* (chapters) dealing with a variety of subjects concerning spiritual discipline according to the *kaulas*. Only the Part-I containing 20 *paṭalas* has been edited by Devabrata Sensharma and published by the Asiatic Society of Calcutta in 1994.

In *śābara tantra* he is described as one of the 12 *kāpālīka gurus* renowned for *yoga*. In the lists of the *siddhas* of Tibetan Lamaism *matsyendra-nātha* is accorded the first place.

3. śārada-- In many copies we get the name *śābara* instead of *śārada*. *śārada* is described as *rasācārya* in the RRS (VI: 53) with the list of 27 other *rasācāryas*.

4. ānanda-bhairava-- A *rasa-siddha* mentioned in RRS (XVI: 7-10). There are drugs called '*ānanda-bhairavī vaṭī*' and '*ānanda-bhairava rasa*' ascribed to him mentioned in RRS.

5. cauraṅgī-- A disciple of *matsyendra-nātha*. He was thrown away by his step mother after cutting his legs and arms. *matsyendra-nātha* met him on the *saptasṅgī* mountain and he initiated *cauraṅgī* as a result of which he regained his extremities. On his name is available a work called '*prāṇa-saṅkalī*' in Hindi language. It is possible that some one from his tradition collected *cauraṅgī*'s thoughts and gave the form of the text. There is an influence of SSP in the second and third chapter of the text. There is a "*caturaṅgī-vākyaṃ*" on his name which is included in the NP deposited in RORI, Jodhpur, vide MS no. 16780.

6. mīna--There is no agreement about who *mīna-nātha* was. According to Nepalese legend he was younger brother of *matsyendra*. In *nava-nātha-bhakti-sāra* and *yogī-saṃpradāyāviṣṭi* he was the son of *matsyendra*. He was a disciple of *matsyendra-nātha*. In some traditions and texts *mīna-nātha* is considered as the same as *matsyendra-nātha*. But since *mīna* is separately mentioned here, it seems that he is different from *matsyendra*. On the name of *mīna-nātha* the two works available are *yoga-viśaya* and *yoga-saṅgraha*.

7. gorakṣa-nātha--He was a leading exponent of *nātha pantha*, also known as *kānpṛāṭās*. There is a mass of literature associated with his name, in Sanskrit, Prākṛta, Marāṭhī, Hindi, Panjābī, Bengālī, Urdu and other vernaculars in India. He was a *yogī* par excellence, famous religious leader and reformer who caught the fancy of people all over India. There is a cluster of legends about him. Tenth century has been considered the date of *gorakṣa-nātha*. Dr. Hajāriprasād Dvivedī has given a long list of works attributed to *gorakṣa* in his book 'Nātha-saṃpradāya' most of these dealing with *yoga* as a subject matter. SSP and GS are important texts of *gorakṣa-nātha*.

He was a powerful organizer and established *mathas* all over India. He is said to have deputed his disciple *ratana-nātha* in Afghanistan where he established a center.

8. virūpākṣa--On the name of *virūpākṣa* three works are available. They are *aṣṭa-siddhi-vivaraṇaṃ*, *amṛta-siddhi-yoga* and *virūpākṣa-pañcāśikā*.

9. bileśaya-- Information about him is not available.

10. manthāna-bhairava--One of the *rasācāryas* mentioned in the RRS (I: 5-9, XII: 76-78, XVIII: 172). The drug *manthāna-bhairava-rasa* is ascribed to him in the RRS (XII: 72-74).

11. siddha-buddhi--Also described as *siddha-buddha*. In some MSS *siddha* and *buddha* have been separately mentioned. In the RRS both *siddha* and *buddha* have been named as *rasa-siddhas* (V-144, XX-107).

12. kanthadī-- A famous *śaiva-yogī* who was a contemporary of *matsyendra* and *gorakṣa*. He was related to Cola and Cālukya dynasty. *jñāna-sāgara* was one of his disciples. His disciples were in the Bīḍa region of Mahārāṣṭra. Famous Marāṭhī poet and saint Janī Janārdana was from *kanthadī*'s tradition. There is *kanthadī-bodha* on his name deposited in MMPP against No. 1069-70/559-60.

13. kaurantaka--He is variously referred to as *paurantaka*, *karaṇḍaka*, *kuraṇṭaka* in other MSS. There is a text called *kapāla-kuraṇṭaka haṭhābhyāsa-paddhati* (KKHP), which describes different *haṭha-yogic* practices, especially 112 *āsanas*. Probably this work may be attributed to him.

14. surānanda--One of the 27 *rasa-siddhas* mentioned in the RRS (I: 2-5, VI: 51-54).

15. siddha-pāda—Also called *siddha-nātha*. He is described as a *rasācārya* in the RRS (XVII: 120).

16. carpaṭi—One of the *rasa-siddhas* mentioned in the RRS (VI: 49-53). *śrīnivāsa* of HR mentions *carpaṭi*'s views on *jala-basti*. He was a contemporary of *gorakṣa*. King Sāhilla Varmā of Cambala kingdom was his disciple.

17. kānerī—He was a disciple of *nāgārjuna*. He was residing at Nevāsā in Mahārāṣṭra which was then the main centre of *raseśvara* tradition. Here, there was a temple of Kānerīśvara near the temple of Siddheśvara and Raseśānī. This temple was the tomb of *kānerī*. From the inscription on this temple, it is clear that during the period from about 1078 to 1138 A.D. *kānerī* was residing there and he took *samādhi* there itself around the year 1138 A.D. He was from the tradition of *ādinātha*.

18. pūrvapāda—In some MSS he is referred to as *pūjya-pāda*. On his name some medical and *yoga* treatises are found such as *ratnākarādi auśadha-yoga-saṃgraha*, *vaidyaka-grantha*, *siddhānta-bhāṣya*, *nidāna-muktāvalī* and *samādhi-śataka*.

19. nityanātha—One of the *rasa-siddhas* mentioned in the PS. He is the author of *rasa-ratnākara*. According to P. C. Roy, he belongs to about 1300 A.D. He calls himself as *pārvaṭi-putra*. There is also a SSP available on his name as mentioned in the colophons of the treatise. However, there is only a chapter on *piṇḍa-vicāra* available, which is nothing but the reproduction of the second chapter of *gorakṣa*'s SSP. There is also *siddhi-khaṇḍa* available on his name.

20. nirañjana—Mentioned as a *rasa-siddha* in the PS.

21. kapālī—A *rasa-siddha* mentioned in RRS (I-2).

22. bindu-nātha—A *rasa-siddha*, probably the author of *rasa-paddhati*.

23. kāka-candīśvara—was a *rasa-siddha* mentioned in the RRS (I: 6). There is a published work named *kāka-candīśvara-kalpatantra*. It describes several *kalpas*. There is another MS called *kāka-candīśvarīmatam* deposited in the Nepal library.

24. allamā-prabhudeva—He was a contemporary and a colleague of *gorakṣa*. He had some disagreement with *gorakṣa* and he propounded the Lingāyata cult in about 1150 A.D. His colleague *revana-siddha* was related to *nātha-saṃpradāya* and a text of *rasa-ratnākara* was attributed to his name. *rasa-ratnākara* is also on the name of *nitya-nātha*. Whether *revana-siddha* is *nitya-nātha* is not clear.

25. ghorācolī—He is also referred to as *ghoḍācoli*, *ghoḍāculī*, *colika* or *coli*. He was alive in 1266 A.D. and was staying on Kiṣkindhā mountain in Kaṇṇāṭaka. He was a contemporary of *gorakṣa*. He was more inclined towards *tantra* than *yoga*. *ghoḍācolī vākyam*, a small treatise is included in the NP. There is a drug called *aśva-kañcuki* attributed to him. He is mentioned as a *rasa-siddha* in PS.

26. tintini—A *rasa-siddha* mentioned in the PS. In other copies we get the name *ciñcini*. There is a text called *ciñcini-mata-sāra-samuccaya* deposited in Nepal library.

27. vāsukī—Instead of this name, we get in other MSS the names *bhānuki* or *bhāluki*. In RRS (II: 143), *bhāluki* is mentioned as a *rasācārya*.

28. nāgabodha—Also called *nāgabodhi* or *nāgabuddhi*, an eminent *rasācārya* mentioned in the RRS (I: 2-5, VI: 49-53, XV: 58-65).

29. *khanda*—One of the *rasa-siddhas* mentioned in the list of 27 *rasācāryas* in RRS (I: 2-5).

30. *kāpālīka*—Mentioned as a *rasācārya* in the list of 27 *ācāryas* in the RRS (VI: 52). 5-9.

संसारतापतप्तानां समाश्रयमठो हठः¹ /
अशेषयोगजगतामाधारः कमठो हठः² // 10 //
samsāra-tāpataptānām samāśrayamaṭho haṭhaḥ /
aśeṣayogajagatām-ādhāraḥ kamaṭho haṭhaḥ // 10 //

Tr. *haṭha* offers a refuge to those who are afflicted by the sufferings of life. *haṭha* lends the support for all the various branches of *yoga* like the support of the tortoise to the earth. 10.

Note: Here the analogy of the support of the tortoise is given to *haṭha-yoga*, which forms the base for all the *yogas*. There is a mythological story about the churning of the ocean by the *devas* (gods) and the *asuras* (demons) using *meru* mountain as the churning rod, which was rested on the back of the tortoise, who was supposed to be an incarnation of Lord *viṣṇu*. 10.

हठविद्या परा गोप्या योगिना सिद्धिमिच्छता /
भवेद्दीर्यवती गुप्ता निर्वीर्या³ तु प्रकाशिता // 11 //
haṭhavidyā parā gopyā yoginā siddhimicchatā /
bhaved vīryavatī guptā nirvīryā tu prakāśitā // 11 //

Tr. The science of *haṭha* should be kept secret by the practitioner, who wishes to achieve success. When kept secret, it becomes effective, but becomes ineffective when revealed. 11.

1. a-आश्रयः 2. a-जोगेश्वरशेषजगतामाधारः कमठो यथा. 3. a-निर्वीर्या.

उक्तानि साधनानीह योगिनां यानि योगिभिः /
मुख्यं शरीरं तत्रादौ तज्ज्ञानं योगिनां मतम् // 12 //
uktāni sādhanāniha yoginām yāni yogibhiḥ /
mukhyam śarīraṁ tatradau tajjñānam yoginām matam // 12 //

Tr. The means of *yoga* for the *yogīs* are being noted here. According to the *yogīs*, the human body stands out as the foremost of all the instruments. 12.

वपुरुत्पद्यते लोके वपुरेव प्रलुप्यते /
न कैश्चिज्ज्ञायते ह्यात्मा विरजो हि परो ध्रुवः // 13 //
vapurutpadyate loka vapureva pralupyate /
na kaiścij-jñāyate hyātmā virajo hi paro dhruvaḥ // 13 //

Tr. It is the human body that takes birth and gets dissolved. Nobody knows the *ātman*, which is eternal and pure. 13.

आत्माकाशमयस्तावद् वायुः प्राणमयो भवेत् /
तेजोमयस्त्वहंकारस्तथा जलमयं मनः // 14 //
ātmākāśamayastāvad vāyuḥ prāṇamayo bhavet /
tejomayastvahaṁkārastathā jalamayaṁ manaḥ // 14 //

Tr. *ātman* is of the form of *ākāśa*, while *vāyu* is of the form of *prāṇa*, *ahaṁkāra* is made up of *tejas* and the *manas* (is made up) of *jala*. 14.

पृथ्वीमयं शरीरं च तन्मयानीन्द्रियाणि च /
तथेन्द्रियमयो लोके व्यापारः कर्म तन्मयम् // 15 //
pṛthvīmayam śarīraṁ ca tanmayānīndriyāṇi ca /
tathendriyamayo loka vyāpāraḥ karma tanmayam // 15 //

Tr. Human body and also the sense organs are constituted of *prthvī*. All the worldly activities are carried out through the sense organs. 15.

तत्कर्म कविभिः प्रोक्तं पुण्यपापमिति द्विधा /
पुण्यपापमयो बन्धो देहिनां दुरतिक्रमः // 16 //
taṭkarma kavibhiḥ proktaṁ puṇyapāpamiti dvidhā /
puṇyapāpamayo bandho dehināṁ duratikramah // 16 //

Tr. *karma* (action) is of two kinds—virtuous and sinful. A human being inevitably faces the bondage caused by virtuous and sinful actions. 16.

कर्मबन्धमयी सृष्टिः संस्कारश्चैव तन्मयः /
सम्भूतिं च विनाशं च यो जानाति स योगवित् // 17 //¹
karmabandhamayī sṛṣṭiḥ saṁskāraścaiva tanmayah /
sambhūtiṁ ca vināśaṁ ca yo jānāti sa yogavit // 17 //

Tr. The creation is of the nature of bondage caused by *karma*. The *saṁskāras* (impressions) again are of the nature of *karma*. A true *yogī* is the one, who knows the course of evolution and involution. 17.

सर्वेषामादिराकाशो निश्चलशब्दलक्षणः /
जायते वायुराकाशाच्चञ्चलः स्पर्शलक्षणः // 18 //
sarveṣāmādirākāśo niścalaśabdalakṣaṇah /
jāyate vāyurākāśāccañcalaḥ sparśalakṣaṇah // 18 //

Tr. *ākāśa* (ether) is the foremost of the immutable evolutes,

1. b- The folio containing verses from 12 to 17 missing

characterised by *śabda*. *vāyu*, which is emanated from *ākāśa*, is fickle and has the quality of touch. 18.

नभःसमीरणाभ्यां स्यात्तत्तेजो रूपलक्षणम् /
खवाताग्नित्रयादापः सम्भूता रसलक्षणाः // 19 //
nabhaḥsamīraṇābhyāṁ syāttattejo rūpalakṣaṇam /
khavātāgnitrayādāpaḥ sambhūtā rasalakṣaṇāḥ // 19 //

Tr. *tejas*, which is the evolute of both *ākāśa* and *vāyu*, is qualified by form. *āpa* (water), which is originated from *ākāśa*, *vāyu* and *agni*, is characterized by taste. 19.

नभोवाताग्निवारिभ्यो मेदिनी गन्धलक्षणा /
आधारः सर्वभूतानां प्रोक्ता विश्वम्भरेण तु¹ // 20 //
nabhovātāgnivāribhyo medinī gandhalakṣaṇā /
ādhāraḥ sarvabhūtānāṁ proktā viśvambhareṇa tu // 20 //
Tr. *prthvī*, which has been evolved from *ākāśa*, *vāyu*, *agni* and *vāri*, has the quality of smell. This is the support of all the creatures, as said by *viśvambhara*. 20.

Note: MD (182: 14) describes the evolutionary process of the elements differently: *ākāśa* (ether) → *vāri* (water), → *agni* (fire) and *māruta* (air) and from both *agni* (fire) and *māruta* (air) → *mahī* (earth) is evolved. 18-20.

पञ्चानामेव भूतानामेकैकस्य² निजाः³ गुणाः /
अत्रैकद्वित्रिचतुरो दृश्यन्ते योनिजा गुणाः // 21 //
pañcānāmeva bhūtānāmekaikasya nijāḥ guṇāḥ /
atraikadvitricaturo dṛśyante yonijā guṇāḥ // 21 //

1. a-विश्वम्भरा ततः. 2. b-मेकैकस्तु. 3. a-निजो.

Tr. Each one of these five elements has special individual qualities, while originating qualities can be seen as one, two, three and four (in number) respectively. 21.

मारुतो योनिराकाशो वह्नेरेतद् द्वयं भवेत् /
एतत् त्रयमपां प्रोक्तं क्षितेरेतच्चतुष्टयम् // 22 //
*māruto yonirākāśo vahneretad dvayaṃ bhavet /
etat trayamapāṃ proktaṃ kṣiteretac-catustayam // 22 //*

Tr. *ākāśa* is the originating source of *māruta*; *ākāśa* and *māruta* are the originating sources of *vahni*; *ākāśa*, *māruta* and *vahni* are the originating sources of *āpa (jala)*; while *ākāśa*, *māruta*, *vahni* and *āpa (jala)* these four are the originating source of *kṣiti (prthvī)*. 22.

एक एव गुणो व्योम्नो द्विगुणो वायुरुच्यते /
तथैव त्रिगुणं तेजो भवन्त्या³ पञ्चतुर्गुणाः // 23 //
एतत्पञ्चगुणा पृथ्वी ब्रह्मणाधिष्ठिता पुरा /
शब्दस्पर्शश्च रूपञ्च⁴ रसो गन्धश्च पञ्चमः // 24 //
*eka eva guṇo vyomno dviguṇo vāyurucyate /
tathaiva triguṇaṃ tejo bhavantiāpaścaturguṇāḥ // 23 //
etat pañcaguṇā prthvī brahmaṇādhiṣṭhitā purā /
śabdasparśaśca rūpañca raso gandhaśca pañcamah // 24 //*

Tr. Thus, *ākāśa* has only one quality, *vāyu* has two, *agni* has three, *āpa (jala)* has four, and *prthvī* has five. This has been invariably arranged by *brahmā*. *śabda* (sound), *sparśa* (touch), *rūpa* (form), *rasa* (taste) and *gandha* (smell) are the five qualities. 23-24.

1.a- प्रोक्त. 2.a-क्षितेरेतं. 3.a-भवन्त्य. 4.a-रूपञ्च.

पृथ्वी शीर्णा जले मग्ना जलं प्रस्तं महोऽग्निना¹ /
वायुनालिङ्गितं तेजो व्योम्नि वातः लयं गतः // 25 //
*prthvī śīrṇā jale magnā jalaṃ prastaṃ maho'gninā /
vāyunāliṅgitaṃ tejo vyomni vātaḥ layaṃ gataḥ // 25 //*

Tr. In the process of involution, *prthvī* merges in *jala tatva*, *jala* in *agni tatva*, *tejas* in *vāyu tatva* and *vāyu* in *ākāśa tatva*. 25.

क्षितौ ब्रह्मा जले विष्णुस्तथा रुद्रो हुताशने /
ईश्वरः पवनो² देवो ह्याकाशस्य सदाशिवः // 26 //
*kṣitau brahmā jale viṣṇustathā rudro hutāśane /
īśvaraḥ pavano devo hyākāśasya sadāśivaḥ // 26 //*

Tr. The deity presiding over *prthvī tatva* is *brahmā*, *viṣṇu* presides over *jala tatva*, *rudra* over *agni tatva* and *īśvara* over the *pavana*. *sadāśiva*, who is ever auspicious, presides over *ākāśa*. 26.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते /
निःशब्दं तत्परं ब्रह्म परमात्मेति गीयते // 27 //
*tāvadākāśa-saṅkalpo yāvacchabdaḥ pravartate /
niḥśabdaṃ tatparaṃ brahma paramātmēti giyate // 27 //*

Tr. The idea of *ākāśa* can be identified so long as *śabda* exists. *brahmā* is beyond the realm of *śabda*, who is also known as *paramātmān*. 27.

आकाशात्सर्वमुत्पन्नं जगदेतच्चराचरम् /
लीयते पुनराकाशे तस्मादाकाशमाश्रयेत् // 28 //

1.b- गतं महाग्निना. 2.b-पवने.

*ākāśāt sarvamutpannam jagadaccarācaram /
liyate punarākāśe tasmādākāśamāśrayet // 28 //*

Tr. The entire movable and immovable universe is produced from *ākāśa* and it merges again into *ākāśa*. Therefore, one should have recourse to *ākāśa*. 28.

*हृदि कामाः समुत्पन्ना ये जीवे न प्रकल्पिताः /
पुनस्तथैव बध्यन्ते विज्ञानं तस्य भेषजम् // 29 //*
*hṛdi kāmāḥ samutpannā ye jīve na prakalpitaḥ /
punstathaiva badhyante vijñānam tasya bheṣajam // 29 //*

Tr. Desires are born in the heart. They are not found in the *jīva* (the embodied soul). They (desires) cause bondage, for which wisdom is the only remedy. 29.

*मिथ्यन्ते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः /
क्षीयन्ते तस्य कर्माणि तस्मिन् दृष्टे परावरे // 30 //*
*bhidyante hṛdayagranthiśchidyante sarvasaṁśayāḥ /
kṣīyante tasya karmāṇi tasmin dṛṣṭe parāvare // 30 //*

Tr. When one becomes enlightened, *karmas* are diminished, all the knots of the heart are removed and all the doubts are cleared. 30.

Note. This is a famous verse taken from MUp (II: 2-8). 30.

*अभिमानम्वहंकारो ह्यभिलाषोऽभिमानिता /
मोहादयो विलीयन्ते कामा ये च हृदि स्थिताः¹ // 31 //*

*abhimānastvahaṁkāro hyabhilāṣo 'bhimānitā /
mohādayo vilīyante kāmā ye ca hṛdi sthitāḥ // 31 //*

Tr. (Also) the pride, ego, cravings, boastings, attachment and longings seated in the heart, are dissolved. 31.

*यदा सर्वे विलीयन्ते तदा मोक्षमवाप्नुयात् /
अथामृत्योर्मृताभावे तत्रेति कृतनिश्चयः¹ // 32 //*
*yadā sarve vilīyante tadā mokṣamavāpnuyāt /
athāmṛtyor mṛtābhāve tatreti kṛtaniścayaḥ // 32 //*

Tr. On dissolution of all (the desires), *mokṣa* is achieved. Thus ■ mortal, who is firm in his mind, certainly becomes immortal. 32.

*ज्ञानोदयाद्विलीयन्ते कामा ये च हृदि स्थिताः /
अभावे सर्वकामानां स्वयं तत्त्वं प्रकाशते // 33 //*
*jñānodayād vilīyante kāmā ye ca hṛdi sthitāḥ /
abhāve sarvakāmānāṁ svayaṁ tatvaṁ prakāśate // 33 //*

Tr. When the wisdom sets in, the desires embedded in the heart disappear. In the absence of all the desires, the Truth gets revealed of it's own. 33.

*यच्च योगार्जितं² ज्ञानं तस्मिन्तत्त्वं प्रकाशते /
स षडंगयुतो योगो यतो विज्ञानसम्भवः // 34 //*
*yacca yogārjitaṁ jñānaṁ tasminstatvaṁ prakāśate /
sa ṣaṅgayuto yogo yato vijñānasambhavaḥ // 34 //*

Tr. Through the knowledge acquired by the practice of *yoga*, the Truth is revealed. *yoga* is comprised of six members, which help to acquire wisdom. 34.

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा /
ध्यानं समाधिरेतानि योगांगानि भवन्ति षट् // 35 //
āsanaṃ prāṇasaṃrodhaḥ pratyāhāraśca dhāraṇā /
dhyānaṃ samādhiretāni yogāṅgāni bhavanti ṣaṭ // 35 //

Tr. The set of six members of *yoga* is-- *āsana* (posture), *prāṇa-saṃrodha* (control of breath), *pratyāhāra* (withdrawal of senses), *dhāraṇā* (concentration), *dhyāna* (meditation) and *samādhi* (contemplation). 35.

Note. This verse seems to have been taken from GS. 35.

प्राणायामद्विषट्केन प्रत्याहारः प्रकीर्तितः /
प्रत्याहारद्विषट्केन जायते धारणा शुभा // 36 //
prāṇāyāma-dviṣaṭkena pratyāhāraḥ prakīrtitaḥ /
pratyāhāra-dviṣaṭkena jāyate dhāraṇā śubhā // 36 //

Tr. Twelve *prāṇāyāmas* make one *pratyāhāra*. Twelve *pratyāhāras* make one *dhāraṇā*. 36.

धाणाद्वादशप्रोक्तं ध्यानं ध्यानविशारदैः /
ध्यानद्वादशकेनैव समाधिर्भिधीयते // 37 //
dhāraṇā-dvādaśa-proktaṃ dhyānaṃ dhyānaviśāradaīḥ /
dhyāna-dvādaśakenaiva samādhirabhidhiyate // 37 //

Tr. According to the experts, twelve *dhāraṇās* make one *dhyāna*, and twelve *dhyānas* make one *samādhi*. 37.

यत्समाधिपरं ज्योतिरनन्तं विश्वतो मुखम् /
तस्मिन् दृष्टे क्रियाकर्म यातायातं¹ न विद्यते // 38 //
yatsamādhi-param jyotiranantaṃ viśvato mukham /
tasmin drṣṭe kriyākarma yātāyātaṃ na vidyate // 38 //

Tr. The ultimate *jyoti* (light) experienced in *samādhi* is eternal and universal, after experiencing of which, one transcends *karma* and does not take birth again. 38.

आसनेन रुजं हन्ति प्राणायामेन पातकम् /
प्रत्याहारेण योगीन्द्रो विकारं हन्ति मानसम् // 39 //
āsanena rujaṃ hanti prāṇāyāmena pātakam /
pratyāhāreṇa yogīndro vikāraṃ hanti mānasam // 39 //

Tr. *āsanas* cure the diseases, *prāṇāyāma* removes the sins and by practice of *pratyāhāra*, the *yogī* puts an end to the mental ills. 39.

Note. Compare GS 54. 39.

धारणायां मनोधैर्यं² ध्यानादैश्वर्यमदभुतम् /
समाधिना भवेन्मोक्षस्त्यक्त्वा कर्म शुभाशुभम् // 40 //
dhāraṇāyāṃ manodhairyaṃ dhyānāḍaiśvaryaṃadbhutam /
samādhinā bhaven-mokṣas-tyaktvā karma śubhāśubham // 40 //

Tr. Practice of *dhāraṇā* results in mental stability, *dhyāna*

bestows surprising accomplishments and through *samādhi*, one gets liberated, transcending both good and bad *karmas*. 40.

द्विजसेवितशाखस्य श्रुतिः¹ कल्पतरोः फलम् /
छेदनं² भवपाशस्य योगं भजत सत्तमाः³ // 41 //

dvijasevita-śākhasya śrutih kalpataroḥ phalam /
chedanam bhava-pāśasya yogaṁ bhajata sattamāḥ // 41 //

Tr. The wise should practise *yoga* which is the fruit of *śrutis* (*vedas*) that are served by the *dvijas* and which cuts the bondage of worldly life. 41.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे /
धनुःप्रमाणपर्यन्तं⁴ शिलाग्निजलवर्जिते // 42 //

एकान्ते मठिकामध्ये स्थातव्यं हठयोगिना /
युक्ताहारविहारेण हठयोगप्रसिद्धये // 43 //

surājye dhārmike deśe subhikṣe nirupadrave /
dhanuḥpramāṇa-paryantaṁ śilāgni-jalavarjite // 42 //
ekānte maṭhikāmadhye sthātavyaṁ haṭhayoginā /
yuktāhāra-vihāreṇa haṭhayoga-prasidhaye // 43 //

Tr. A *haṭhayogī*, for success in *yoga*, should settle in a peaceful righteous country, which is free from troubles and where alms are easily available. He should stay in a small cottage, where there is no rock, fire and water in the vicinity of four cubits, consuming moderate diet and restricting wanderings. 42-43.

1. b-श्रुति. 2. a-छेदनं. 3. a-भजतदुत्तमाः. 4. a-पर्यान्तं.

अल्पद्वारमरन्ध्रागर्तविटपं नात्युच्चनीचायतम् /
सम्यग्गोमयसान्द्रलिप्तविमलं निःशेषदोषोज्झितम्¹ /
बाह्ये मण्डपवेदिकूपरुचिरं प्राकारसंवेष्टितम् /
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः // 44 //

alpadvāramarandhragartaviṭapam nātyuccanīcāyatam /
samyaggomaya-sāndraliptavimalaṁ niḥśeṣadoṣojjhitam //
bāhye maṇḍapa-vedikūparuciraṁ prākārasaṁveṣṭitam /
proktaṁ yogamaṭhasya lakṣaṇamidaṁ
siddhair-haṭhābhyāsibhiḥ // 44 //

Tr. An ideal cottage for *yoga* practice, according to the experts in *haṭhayoga*, should have a small entrance, without holes and pits, not too high or low, very well besmeared (treated) with a paste of cow dung, clean and free from all insects, having a canopied platform outside and a well (with pure water) and a compound wall around. 44.

एवंविधे मठे स्थित्वा सर्वचिन्ताविवर्जितः /
गुरुपदिष्टमार्गेण योगमेव सदाभ्यसेत् // 45 //

evaṁvidhe maṭhe sthītvā sarvacintā-vivarjitaḥ /
gurūpdiṣṭamārgēṇa yogameva sadābhyaset // 45 //

Tr. Settling down in such a cottage, being free from all the worries, one should undertake only *yoga* practice, according to the guidance of *guru*. 45.

अथ योगसाधकः—

उत्साहान्निश्चयाद् धैर्यात्तत्त्वज्ञानाच्च निश्चलात् /
जनसंगपरित्यागात् षड्भिर्योगः प्रसिध्यति // 46 //

1. a- निःशेषदोषोज्झितम्.

श्रुतिपतीतिश्च गुरुपतीतिः स्वात्मपतीतिर्मनसो निरोधः¹ /
एतानि सर्वाणि समुच्चितानि मतानि² धीरैरिह साधनानि ॥ 47 ॥

atha yogasādhakāḥ-

utsāhānniścayācā dhairyāttatvajñānācca niścālā /
janasaṅgaparityāgāt śadbhiryogaḥ prasidhyati ॥ 46 ॥
śrutipratītiśca gurupratītiḥ svātma-pratītirmanaso nirodhaḥ
etāni sarvāṇi samuccitāni matāni dhīraiḥ saḍhanāni ॥ 47 ॥

Tr. Success in *yoga* is attained through the following six means : enthusiasm, firm resolution, patience, correct understanding, stability, shunning public contact. Knowledge of scriptures, guidance from *guru*, personal experience and control of mental activity-- are considered as valid means of success, according to the adepts. 46-47.

अथ योगबाधकः-

अत्याहार³ प्रयासश्च प्रजल्पो नियमाग्रहः /
जनसंगश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ 48 ॥

atha yogabādhakāḥ-

atyāhāraprayāsaśca prajalpo niyamāgrahaḥ /
janasaṅgaśca laulyaṁ ca śadbhir-yogo vinaśyati ॥ 48 ॥

Tr. The following six things will ruin the *yoga* practice: over-eating, over-exertion, excess talking, extreme austerity, public contact and greed. 48.

वर्जयेदुर्जनप्रीतिं बहिस्त्रीपथिसेवनम् /
घातः स्नानोपवासदिकायक्लेशादिकं तथा ॥ 49 ॥

1. a-विषयः. 2. b-वैजयन्ती. 3. a-अग्रहः.

varjayeddurjanaprītiṁ vahnistrī-pathisevanam /
prātaḥ-snānopavāsādi kāyakleśādikaṁ tathā ॥ 49 ॥

Tr. Moreover, one should avoid association of the wicked people, fire, women, (long) walk, morning bath, skipping food and excessive physical strain. 49.

अथ योगपथ्यम्-

गोधूमशालियवषष्टिकभोजनाग्रं क्षीराज्यखण्डनवनीतसितामधूनि /
शुण्ठिपटोलफलकादिकपञ्चशाकं मुद्गादिचाल्पमुदकं च मुनीन्द्रपथ्यम्⁵⁰

atha yogapathyam-

godhūma-śāliyava-śaṣṭika-bhojanāgraṁ

ksīrājyakhandaṇavanītasitāmadhūni /

śuṇṭhi-paṭolaphalakādikapañcaśākam

mudgādi-cālpamudakam ca munīndra-pathyam ॥ 50 ॥

Tr. The wholesome food items for a *yogī* should comprise wheat, rice, barley, *śaṣṭika* (a special variety of rice which takes sixty days to harvest), milk, *ghree*, sugar, butter, sugar candy, honey, dry ginger, the *paṭola* (a kind of vegetable), the set of five recommended leafy vegetables, green gram and a little water. 50.

अथ पञ्चशाकाः-

क्षीरपर्णी¹ च जैवन्ती² मत्स्याक्षी तु पुनर्नवा /
मेघनादी च पञ्चैताः शाकनाम³ प्रकीर्तिताः ॥ 51 ॥

atha pañcaśākāḥ-

ksīraparṇī ca jaivantī matsyākṣī tu punarnavā /

meghanādī ca pañcāitāḥ śākanāma prakīrtitāḥ ॥ 51 ॥

1. b-कक्षीरपर्णी. 2. b-जैजयन्ती. 3. b-शाकासाम्यक.

Tr. The five leafy vegetables recommended are:- *kṣīraparṇi*, *jaivantī*, *matsyākṣī*, *punarnavā* and *meghanādī*. 51.

Note. In place of *kṣīra-parṇi* and *matsyākṣī*, *brahmānanda* gives the variant as *vāstu-mūlyākṣī*. These leafy vegetables are considered good for the eyes according to *āyurveda*. 51.

मिष्टं सुमधुरं स्निग्धं गव्यं धातुप्रपोषकम् /
मनोऽभिलाषितं योग्यं योगी भोजनमाचरेत् // 52 //

*miṣṭaṃ sumadhuraṃ snigdhaṃ gavyaṃ dhātuprapoṣakaṃ /
mano 'bhilaṣitaṃ योग्यं योगी bhojanamācareṭ // 52 //*

Tr. Moreover, a *yogī* should consume food which is sweet, unctuous, light, containing milk-products, nutritious, food items of one's choice and suitable for the practice of *yoga*. 52.

अथ कुपथ्यम्-

कट्वम्लतीक्ष्णलवणोष्णहरीतशाकसौवीरतैलतिलसर्षपमत्स्यमद्यम् /
अजादिमांसदधितक्रकुलत्थकोलापिन्याकहिङ्गुलशुनाद्यमपथ्यमाहुः // 53 //

atha kupathyam-

*katvamlā-tikṣṇa-lavaṇoṣṇa-haritaśāka-
sauvīra-taila-tīla-sarṣapa-matsya-madyam /
ajādimāṃsa-dadhi-takra-kulattha-kola-
pinyāka-hiṅgu-laśunādyam-apathyamāhuḥ // 53 //*

Tr. (Tastes like) bitter, sour, pungent, salty, hot, green leafy vegetables, sour gruel, oil, mustard, sesame, fish, alcohol, meat like mutton etc., curd, butter-milk, *kulattha* (a type of lentil), berries, oil-cakes, asafoetida, garlic etc. are unsuitable for consumption. 53.

भोजनमहितं विद्यात् पुनरुष्णीकृतं प्ररुक्षम् /
अतिलवणप्रसक्तं¹ कदशनं शाकोत्कटं वर्ज्यम् // 54 //

*bhojanamahitaṃ vidyāt punaruṣṇīkṛtaṃ praruṣṣam /
atilavaṇaprasaktaṃ kadaśanaṃ śākotkataṃ varjyam // 54 //*

Tr. Food that has been heated over again, dry, excessively salty, paste of sesame, stale food and excess of vegetables-- are also unwholesome and must be eschewed. 54.

अथ दश यमाः-

अहिंसा सत्यमस्तेयं² ब्रह्मचर्यं क्षमा धृतिः /
दयार्जवमिताहाराः शौचं चैव³ यमा⁴ दश // 55 //

atha daśa yamāḥ-

*ahimsā satyamasteyaṃ brahmacaryaṃ kṣamā dhṛtiḥ /
dayārjava-mitāhārāḥ śaucaṃ caiva yamā daśa // 55 //*

Tr. The ten *yamas* are – non-violence, truthfulness, non-stealing, celibacy (following the path towards *brahman*), forgiveness, forbearance, kindness, simplicity, moderate diet and cleanliness. 55.

अथ मिताहारः-

सुस्निग्धमधुराहारश्च⁵ चतुर्थाशविवर्जितः /
भुज्यते शिवसम्प्रीत्यै मिताहारः स उच्यते // 56 //

atha mitāhārāḥ-

*susnigdha-madhurāhārāśca caturthāṃśa-vivarjitah /
bhujyate śivasamprītyai mitāhārāḥ sa ucyate // 56 //*

1.a- अतिलवणं पलितं. 2.a- अस्तेयं. 3.b- च. 4.b-नियमा. 5.a-हारश्च.

Tr. Consuming sweet and unctuous food, keeping one-fourth of the stomach empty and the food consumed after offering to śiva with a view to please Him, is considered as *mitāhāra*. 56.

अथ दश नियमाः¹ -

तपःसन्तोषमास्तिक्यं दानमीश्वरपूजनम् /
सिद्धान्तश्रवणं चैव हीर्मतिश्च तपोहुतम्² // 57 //

नियमा दश वै प्रोक्ता योगशास्त्रविशारदैः /
पापपांशुमहादाताः स्युरमी नियमा यमाः³ // 58 //

atha daśa niyamāḥ-

tapah-santoṣamāstikyaṃ dānamīśvarapūjanam /
siddhāntaśravaṇaṃ caiva hrīrmatiśca tapohutam // 57 //
niyamā daśa vai proktā yogaśāstraviśāradaih /
pāpapāṃśumahāvātāḥ syuramī niyamā yamāḥ // 58 //

Tr. According to the experts of *yoga*, the ten *niyamas* are: austerity, contentment, faith in God and scriptures, charity, worship of God, listening to the philosophical doctrines, coy, conscience, penance and sacrificial rite. These *yamas* and *niyamas* are able to remove the sins like a strong wind blowing away the dust. 57-58.

इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्माराम-

विरचितायां हठप्रदीपिकायां प्रथमोपदेशः // १ //

iti śrī-sahajānandasantāna-cintāmaṇi-svātmārāma-viracitāyām
haṭhapradīpikāyām prathamopadeśaḥ // 1 //

Thus (ends) the first chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 1 //

1.b-अनुसूच्य. 2.a-तपोऽदभूतः. 3.b-यम.

HATĦAPRADĦPIKĦ

Second Chapter

अथासनम्-

हठस्य प्रथमांगत्वादासनं पूर्वमुच्यते /
कुर्यात्तदासनं तस्मादारोग्यं चांगपाटवम् // 1 //

athāsanam-

haṭhasya prathamāṅgatvādāsanam pūrvamucyate /
kuryāt-tadāsanam tasmādārogyaṃ cāṅgapāṭavam // 1 //

Tr. The *āsanas* being first part of *haṭha-yoga* curriculum, are being discussed here. Practice of *āsanas* alleviates diseases and contributes to efficient body. 1.

Note: *āsanas* are considered as the first part of *haṭha-yoga*. The other three parts being *prāṇāyāma*, *mudrā* and *nāḍānusandhāna*, which are explained elsewhere. 1.

आसनानि च तावन्ति यावन्त्यो¹ जीवयोनयः /
एतेषामतुलान् भेदान् विजानाति महेश्वरः // 2 //
āsanāni ca tāvanti yāvantyo jīvayonayah /
eteśāmatulān bhedān vijānāti mahēśvaraḥ // 2 //

Tr. *āsanas* are as many as the number of species (84 lacs). Their innumerable varieties are known only to *maheśvara*. 2.

चतुरशीतिलक्षणामेकैकं समुदाहृतम् /
ततः शिवेन पीठानां षोडशोऽनं शतं कृतम् // 3 //

1.b-यावन्त्यो.

*caturaśīti-lakṣāṇāmekaikam samudāhṛtam /
tataḥ śīvena pīthānām ṣoḍaśonam śatam kṛtam // 3 //*

Tr. śīva has selected only eighty-four āsanās representing one from each lac, making the number eighty-four. 3.

*वशिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभिः /
अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया¹ // 4 //*
*vaśiṣṭhādyaiśca munibhir-matsyendrādyaiśca yogibhiḥ /
aṅgīkṛtānyāsanāni kathyante kānicinmayā // 4 //*

Tr. Some of the āsanās accepted by the sages like vaśiṣṭha and yogīs like matsyendra, are being described by me. 4.

Note: Here the author suggests the two traditions of āsanās—one that of munis and the other that of yogīs. 4.

अथ स्वस्तिकासनम्—

*जानूर्वोरन्तरे सम्यक् कृत्वा पादतले उभे /
ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते // 5 //*

atha svastikāsanam—

*jānūrvorantare samyak kṛtvā pādātale ubhe /
ṛjukāyaḥ samāsīnaḥ svastikam tatpracakṣate // 5 //*

Tr. Having arranged both the soles properly between the (opposite) thighs and the shanks, one sits erect. This is known as svastikāśana. 5.

अथ गोमुखासनम्—

*सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् /
दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखाकृतिम्² // 6 //*

1.a-कानिचिन्मया. 2.a-कृत.

atha gomukhāsanam—

*savye dakṣiṇagulpham tu pṛṣṭhapārśve niyojayet /
dakṣiṇe'pi tathā savyam gomukham gomukhākṛtim // 6 //*

Tr. One places the right ankle by the side of the left hip and the left ankle by the right hip, thus imitating the shape of the head of a cow. This is gomukhāśana. 6.

अथ वीरासनम्—

*एकं पादं तथैकस्मिन् विन्यस्योरुणि¹ संस्थितम्² /
इतरस्मिंस्तथा चोरुं वीरासनमुदीरितम् // 7 //*

atha vīrāsanam—

*ekam pādam tathaikasmin vinyasyoruṇi samsthitam /
itarasmimstathā coruṃ vīrāsanamudīritam // 7 //*

Tr. One foot is placed on the opposite thigh and the other foot under the opposite thigh. This is vīrāśana. 7.

Note: This is also known as ardhāśana in YV (II: 46). Besides HP, this variety is described in other yogic texts such as SUp (II: 4), TUp (7), AhS (XXX: 39) and TVd (II: 46). The technique of vīrāśana differs in GhS from the one given here. In GhS variety, one foot is placed on the opposite thigh and turning the other foot backwards. Traditions differ in the use of the upper foot being placed on the opposite thigh. JUp (II: 6) prescribes left foot to be kept on the right thigh, while brahmānanda in his commentary jyotsnā, recommends right foot to be placed on the left thigh. But HP permits both these variations. Although, there is no mention about the arrangements of hands in vīrāśana, its being a meditative pose, the hands are comfortably placed on the knees. 7.

1.b-विन्यस्योरु. 2.b—सुस्थितम्.

अथ कूर्मासनम् -

गुदं नियम्य गुल्फाभ्यां व्युत्क्रमेण समाहितः /

कूर्मासनं भवेदेतदिति योगविदो विदुः // 8 //

atha kūrmasanam:-

gudam niyamya gulphābhyāṃ vyutkrameṇa samāhitah /

kūrmasanam bhavedetaditi yogavido viduḥ // 8 //

Tr: Having the ankles pressed well under the anus in an everted manner one remains steady. *yoga* experts call this *kūrmasana*. 8.

Note: While describing *kūrmasana*, GhS (II: 32) uses the words “*vṛṣanasyādho*” instead of “*gudam nirudhya*”. Both these expressions refer to perineal region. For detailed description and its varieties, refer to YM (VIII: 2: 27-30, IX: 1: 6-9 and IX: 3: 243). TUp (38) calls it *yogāsana*. 9.

उत्तानकूर्मासनम् -

कुक्कुटासनबन्धस्थो दोर्भ्यां सम्बध्य कन्धरे /

शेते कूर्मवदुत्तानमेतदुत्तानकूर्मकम् // 9 //

uttānakūrmasanam--

kukkuṭāsana-bandhastho dorbyāṃ sambadhyā kandhare /
śete kūrmaavaduttānam-etaduttāna-kūrmakam // 9 //

Tr: One adopts *kukkuṭāsana* and winds the arms around the neck and lies on back like a tortoise. This is *uttāna-kūrmasana*. 9.

Note: In some MSS instead of “*śete kūrma-vad-uttāna*” we get a variant “*bhavel kūrmaavaduttāna*”, in which case the final position is in sitting and not in lying on the back. The word *uttāna* also means erect.

It is also called *uttāna-kukkuṭāsana* by *nārāyaṇatīrtha* in YSC. For detailed discussion of the technique, refer to YM (IX: 2: 37-40). 9.

कुक्कुटासनम् -

पद्मासनं तु संस्थाप्य जानूर्वोरन्तरे करौ /

निवेश्य भूमौ संस्थाप्य व्योमस्थं कुक्कुटासनम् // 10 //

kukkuṭāsanam--

padmāsanaṃ tu samsthāpya jānūrvorantare karau /

niśēśya bhūmau samsthāpya vyomastham kukkuṭāsanaṃ/10/

Tr: Having adopted *padmāsana*, inserting the arms through the thighs and palms firmly placed on the ground, one raises the body up. This is *kukkuṭāsana*. 10.

अथ धनुरासनम् -

पादांगुष्ठौ तु पाणिभ्यां गृहीत्वा श्रवणावधि /

धनुराकर्षणं कृत्वा धनुरासनमुच्यते // 11 //

atha dhanurāsanaṃ --

pādāṅguṣṭhau tu pāṇibhyāṃ grhītvā śravaṇāvadhi /

dhanurākaraṇam kṛtvā dhanurāsanaṃ ucyate // 11 //

Tr: The big toes are caught with the hands and are pulled upto the ears (alternately). Thus one assumes the shape of a stretched bow. This is called *dhanurāsana*. 11.

Note: This variety is called *ākaraṇa-dhanurāsana* to differentiate it from the variety of *dhanurāsana* described in GhS (II: 18). Its technique involves in lying prone and catching hold of the toes with hands and curving the body like a bow. 11.

अथ मत्स्येन्द्रासनम्—

वामोरुमूलार्पितदक्षपादं जानोर्बहिर्वेष्टितवामपादम्¹ /
पगृह्य तिष्ठेत्परिवर्त्तितांगः श्रीमत्स्यनाथोदितमासनं स्यात् // 12 //

atha matsyendrāsanaṁ--

vāmorumūlārpitadakṣapādam

jānorbahirveṣṭitavāmapādam /

pragṛhya tiṣṭhet parivartitāṅgaḥ

śrīmatsyanāthoditam-āsanaṁ syāt // 12 //

Tr. The right foot is placed at the root of the left thigh. The left leg is placed by the side of the right knee. Holding the left leg by the right hand and twisting the body, one remains steady. This posture comes from *śrī-matsyendranātha*. 12.

मत्स्येन्द्रपीठं जठरप्रदीप्तिं² प्रचण्डरुग्मण्डलखण्डनास्त्रम् /
अभ्यासतः कुण्डलिनीप्रबोधं दण्डस्थिरत्वं हि ददाति पुंसाम् // 13 //

matsyendrapīṭhaṁ-jatharapradīptiṁ

pracaṇḍarugmaṇḍalakhaṇḍanāstram /

abhyāsataḥ kuṇḍalinīprabodhaṁ

daṇḍasthiratvaṁ hi dadāti puṁsām // 13 //

Tr. Practice of *matsyendrāsana* stimulates the digestive function and works like a weapon to destroy hosts of several ailments. It also helps arousal of *kuṇḍalinī* and gives stability to the spine. 13.

Note: The description of *matsyendrāsana* differs in GHS (II 22-23). This technique requires the hand bent in the elbow, which crosses the raised knee and the chin rests on the palm of the hand. The gaze is to be fixed between the eyebrows.

1.a-गृह्य. 2.a-जठरप्रदीप्तिं.

In the technique of *matsyendrāsana* though only the left twist is described, it is to be repeated on the other side giving the right twist, as suggested by *brahmānanda*.

Instead of *daṇḍa-sthiratvaṁ*, we get in some copies a variant *candra-sthiratvaṁ*, which refers to the stopping of flow of the nectar oozing from the *candra* located at the root of the palate from falling it to the *sūrya* supposed to be located in the navel. 12-13.

अथ पश्चिमतानासनम्—

प्रसार्य पादौ भुवि दण्डरूपौ दोर्भ्यां पादाग्रद्वितयं गृहीत्वा /
जान्वोः परिन्यस्तललाटदेशोऽभ्यसेदिदं पश्चिमतानमाहुः // 14 //

atha paścimatānāsanaṁ--

prasārya pādau bhuvi daṇḍarūpau

dorbhyaṁ pādāgradvīṭayam gṛhītvā /

jānvoḥ parinyastalalāṭadeśo'-

bhyasedidaṁ paścimatānamāhuḥ // 14 //

Tr. Both the legs are stretched out on the ground. The big toes are held by the respective hands and the forehead is placed on the knees. This is called *paścimatāna*. 14.

इति पश्चिमतानासनाख्यं¹ पवनं पश्चिमवाहनं करोति /
उदयं जठरानलस्य कुर्यादुदरे काश्यमरोगतां च पुंसाम् // 15 //

iti paścimatānāsanaṁ

pavanaṁ paścimavāhanaṁ karoti /

udayaṁ jatharānalasya kuryādudare

kāśyamarogatāṁ ca puṁsām // 15 //

Tr. This *paścimatāna āsana* causes the currents of *prāṇa* to pass through the *suṣumnā*, increases the gastric fire, reduces the belly and offers good health to a person. 15.

1.b-पश्चिमतानाख्यं.

Note: GhS (II: 26) calls this āsana as *paścimottānāsana*. SS (III: 113-114) says that *ugrāsana* is a synonym for *paścimottānāsana*, but they differ somewhat in the technique. For discussion refer YM (X: 2:17-18). 14-15.

अथ मयूरासनम्-

धरामवष्टभ्य करद्वयेन तत्कूर्परस्थापितनाभिपार्श्वः /
उच्चासनो दण्डवदुत्थितः खे मायूरमेतत्प्रवदन्ति पीठम् // 16 //

atha mayūrāsanaṃ--

dharāmavaṣṭabhya karadvayena
tatkūrpara-sthāpita-nābhipārśvāḥ /
uccāsano daṇḍavadutthitaḥ khe
māyūrametaḥ pravadanti pīṭham // 16 //

Tr. Both the palms are placed on the ground. Elbows are placed on the respective sides of the navel and the body is raised in the air like a horizontal stick. This is called *mayūra-pīṭha*. 16.

Note: *śrīnivāsa* in HR calls this āsana as *daṇḍa-mayūra* and mentions some other varieties of *mayūrāsana* also, like *pārśva-mayūra*, *sahaja-mayūra*, *baddha* or *padma-mayūra*, *piṇḍa-mayūra* and *ekapāda-mayūra*. But the one that is described here is more popular. 16.

हरति सकलरोगानाशु गुल्मोदरादीनभिभवति च दोषानासनं श्रीमयूरम्
बहुकदशनभुक्तं भस्मकुर्यादशेषं जनयति जठराग्निं जारयेत्कालकूटम् ।

harati sakala-rogānāśu gulmodarādīn
abhibhavati ca doṣānāsanaṃ śrīmayūram /
bahukadaśanabhuktaṃ bhasma kuryād-aśeṣam
janayati jatharāgniṃ jārayet kālakūṭam // 17 //

Tr. *mayūrāsana* quickly removes all the diseases of the spleen and the stomach and alleviates the imbalance caused to the humours. It also digests excess of food and accelerates digestive fire to such an extent as to digest even poison. 17.

अथ शवासनम्-

उत्तानं शववद भूमौ शयनं तु शवासनम् /
शवासनं श्रान्तिहरं चित्तविश्रान्तिकारकम् // 18 //

atha śavāsanaṃ--

uttānaṃ śavavad bhūmau śayanaṃ tu śavāsanaṃ /
śavāsanaṃ śrāntiharaṃ cittaviśrānti kārakam // 18 //

Tr. One lies supine on the ground (motionless) like a dead body. This is *śavāsana*, which removes physical fatigue and gives rest to the mind. 18.

Note: GhS (II: 19) also has identical description. Clinically *śavāsana* has been found very effective in the disorders of psychosomatic origin. Cardiologists are now favouring the practice of *śavāsana* in the management of hypertension. 18.

चतुरशीत्यासनानि श्रेष्ठान्येव न संशयः /

तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम् // 19 //

caturaśītyāsanāni śreṣṭhānyeva na saṃśayaḥ /
tebhyaścātuṣkamādāya sārabhūtaṃ bravīmyaham // 19 //

Tr. Undoubtedly, all these eighty-four āsanās are excellent. Out of these, only four important ones are being described. 19.

सिद्धं पदमं तथा सिंहं भद्रं चैव चतुष्टयम् /

श्रेष्ठं तत्रापि यत्सिद्धं¹ तिष्ठेत् सिद्धासने सदा // 20 //

*siddham padmaṃ tathā siṃhaṃ bhadraṃ caiva catuṣṭayam
śreṣṭhaṃ tatrāpi yatsiddham tiṣṭhet siddhāsane sadā || 20 ||*

Tr. The set of four āsanās is-- *siddha*, *padma*, *siṃha* and *bhadra*. *siddhāsana* is the best among these four, which one should practise diligently. 20.

अथ सिद्धासनम्-

योनिस्थानकमङ्घ्रिमूलघटितं कृत्वा दृढं विन्यसेत् /
मेढ्रे पादमथैकमेव नियतं धृत्वा समं विग्रहम् //
स्थाणुः संयमितेन्द्रियोऽचलदृशा पश्येद¹ भुवोरन्तरम् /
चैतन्मोक्षकपाटभेदजनकं सिद्धासनं प्रोच्यते // 21 //

atha siddhāsanaṃ--

*yonisthānakam-aṅghrimūlaghaṭitaṃ kṛtvā dṛḍhaṃ vinyaset
medhre pādamaṭhaikameva niyataṃ dhṛtvāsamaṃ vighrahaṃ
sthāṇuḥ samyamitendriyo 'caladr̥śā paśyed bhruvorantaram
caitanmokṣakapāṭabhedaajanakam siddhāsanaṃ procyate || 21 ||*

Tr. One should press the heel against the perineum and put the other foot over the organ of generation. He remains erect and steady, controls the senses with the gaze fixed between the eyebrows. This is called *siddhāsana*, which opens the door to liberation (*mokṣa*). 21.

मतान्तरे तु-

मेढ्रादुपरि विन्यस्य सव्यं गुल्फं तथोपरि /
गुल्फान्तरं च विन्यस्य सिद्धा² सिद्धासनं विदुः // 22 //

1. b-पश्यन्. 2.b-सिद्धः

matāntare tu--

*medhrādupari vinyasya savyaṃ gulphaṃ tathopari /
gulphāntaraṃ ca vinyasya siddhāḥ siddhāsanaṃ viduḥ || 22 ||*

Tr. One fixes the right ankle over the genitals and the other ankle over the first one. This is called *siddhāsana*, according to the *siddhas*. 22.

Note: The first one is according to *matsyendra*, while the other variation is according to other authorities. There is no specific mention about application of *jālandhara bandha* in the technique of *siddhāsana*. GhS (8) and SS (III: 102-103) also do not mention about application of *jālandhara bandha*. 21-22.

¹एके सिद्धासनं प्राहुरन्ये वज्रासनं विदुः /

मुक्तासनं वदन्त्येके प्राहुर्गुप्तासनं परे // 23 //

*ekc siddhāsanaṃ prāhuranye vajrāsanaṃ viduḥ /
muktāsanaṃ vadantyeke prāhur guptāsanaṃ pare || 23 ||*

Tr. The same *siddhāsana* is variously known as *vajrāsana*, *muktāsana* and *guptāsana* by different authorities. 23.

Note: Although *svātmārāma* considers *vajrāsana*, *muktāsana* and *guptāsana* to be the synonyms of *siddhāsana*, other authorities, however, make a differentiation in these four variations of *siddhāsana*. *brahmānanda*, in his commentary *jyotsnā*, describes the techniques of the four varieties as follows:

1. When left heel is placed at the perineum and the right heel is placed on the organ of generation, it is *siddhāsana*.

1.b- पूर्वोक्तमेव साम्प्रतं .

2. When right heel is placed at the perineum and the left heel is placed on the organ of generation, it is *vajrāsana*.
3. When the right heel is placed on the left heel and both the heels are placed at the perineum, it is *muktāsana*.
4. When right heel is placed on the left heel and both the heels are placed on the organ of generation, it is *guptāsana*.

GhS (II: 20) gives another technique of *guptāsana*, in which one hides the two feet between the knees and thighs in such manner that the feet come under the anus. 23.

यमेष्विव मिताहारोऽहिंसा च नियमेष्विव /
तथा सर्वासने पूज्यं सिद्धाः सिद्धासनं विदुः // 24 //
yameṣviva mitāhāro 'hiṃsā niyameṣviva /
tathā sarvāsane pūjyaṃ siddhāḥ siddhāsanam viduḥ // 24 //

Tr. Just as *mitāhāra* is regarded as significant among the *yamas* and *ahimsā* among the *niyamas*, similarly, the *siddhasana* has the highest respect to *siddhāsana* among the *āsanas*. 24.

Note: According to *patañjali*, *ahimsā* is included under the *yamas*. It is not included under the *niyamas*. Looking to this anomaly, YC seems to have changed this reading and included *ahimsā* in *yamas*. However, there seems to be another tradition where *ahimsā* is considered as *niyama*, for example, YUlp (I: 24) includes *ahimsā* in the *niyamas*. Same view is expressed in YS (I: 24).

चतुरशीति पीठेषु सिद्धमेव सदाभ्यसेत् /
द्वाप्तिसहस्रेषु नाडीषु मलशोधनम् // 25 //
catuṣṣīti pīṭheṣu siddham eva sadābhyaset /
dvāsaptaśati-sahasreṣu nāḍīṣu malaśodhanam // 25 //

Tr. (Therefore), one should always practise only *siddhāsana* from among all the eighty-four *āsanas*. It causes cleansing of the morbidity of the seventy-two thousand *nāḍīs*. 25.

आत्मध्यायी मिताहारी यावद् द्वादशवत्सरम् /
सदा सिद्धासनाभ्यासाद्योगी निष्पत्तिमाप्नुयात् // 26 //
ātmadhyāyī mitāhārī yāvad dvādaśavatsaram /
sadā siddhāsanābhyāsād yogī niṣpattimāpnuyāt // 26 //

Tr. A *yogī*, who continuously practises *siddhāsana* for twelve years, takes moderate diet and is engaged in the study of the Self, attains the state of *samādhi*. 26.

प्राणानिले सावधाने बद्धे केवलकुम्भके /
उत्पद्यते निरायासात् स्वयमेवोन्मनी यथा // 27 //
prāṇānile sāvadhāne baddhe kevalakumbhake /
utpadyate nirāyāsāt svayamevonmanī yathā // 27 //

Tr. When the *prāṇa-vāyu* is wisely controlled and *kevala-kumbhaka* is achieved, the state of *unmanī* takes place of its own with ease. 27.

तथैकस्मिन्नेव दृढे बद्धे सिद्धासने सदा /
बन्धत्रयमनायासात् स्वयमेवोपजायते // 28 //
tathāikasminneva dṛḍhe baddhe siddhāsane sadā /
bandhatrayam-anāyāsāt svayamevopajāyate // 28 //

Tr. Through a firm practice of *siddhāsana*, all the three *bandhas* are automatically formed. 28.

न चासनं सिद्धसमं न कुम्भकेवलोपमः /

न खेचरीसमा मुदा न नादसदृशो लयः // 29 //

*na cāsanaṁ siddhasadṛśaṁ na kumbhakevalopamaḥ /
na khecarīsamā mudrā na nādasadṛśo layaḥ // 29 //*

Tr. There is no āsana like *siddhāśana*, no *kumbhaka* like *kevala*, no *mudrā* like *khecarī* and no *laya* (absorption) like *nāda*. 29.

अथ पद्मासनम्—

वामोरूपरि दक्षिणं च चरणं संस्थाप्य वामं तथा /

दक्षोरूपरि पश्चिमेन विधिना धृत्वा कराभ्यां दृढम् //

अंगुष्ठौ हृदये निधाय चिबुकं नासाग्रमालोकयेद् /

एतद् व्याधिविनाशनं हि यमिनां पद्मासनं प्रोच्यते // 30 //

atha padmāsanaṁ--

*vāmorūpari dakṣiṇaṁ ca caraṇaṁ saṁsthāpya vāmaṁ tathā /
dakṣorūpari paścimena vidhinā dhṛtvā karābhyāṁ dṛḍham
aṅguṣṭhau hṛdaye nidhāya cibukaṁ nāsāgramālokeyed
etad vyādhivināśanaṁ hi yamināṁ padmāsanaṁ procyate //*

Tr. The right foot is placed on the left thigh and the left on the right, the big toes are held with the respective hands crossed behind the back, chin fixed upon the chest and the gaze directed towards the tip of the nose. This is *padmāsana*, which removes the diseases of the *yogis*. 30.

Note: The *padmāsana* described here and also in *GhS* (II: 8) and *GS* (9) is popularly known as *baddha-padmāsana*. *TBU* (mantra: 39-40) describes *padmāsana* and *baddha-padmāsana* separately. It is a meditative pose and practised principally for spiritual culture. 30.

मतान्तरे तु--

उत्तानौ चरणौ कृत्वा चोरुसंस्थौ प्रयत्नतः /

उरुमध्ये तथोत्तानौ पाणी कृत्वा तु तादृशौ // 31 //

दृष्टिं विन्यस्य नासाग्रे दन्तमूलं च जिह्वया /

उत्तभ्य चिबुकं वक्षस्युत्थाप्य¹ पवनं शनैः // 32 //

matāntare tu--

uttānau caraṇau kṛtvā corusaṁsthau prayatnataḥ /

urumadhye tathottānau pāṇi kṛtvā tu tādṛśau // 31 //

dṛṣṭiṁ vinyasya nāsāgre dantamūlaṁ ca jihvayā /

uttabhya cibukaṁ vakṣasyutthāpya pavanaṁ śanaiḥ // 32 //

Tr. Effortfully placing the upturned feet on the (opposite) thighs and placing the palms upturned between the thighs, one puts the chin on the chest and gazes at the tip of the nose. While pressing the palate with the tongue, one slowly raises the *vāyu* upwards. 31-32.

इदं पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम् /

दुर्लभं येन केनापि धीमता लभ्यते भुवि // 33 //

idaṁ padmāsanaṁ proktaṁ sarvavyādhivināśanaṁ /

durlabhaṁ yena kenāpi dhīmatā labhyate bhuvī // 33 //

Tr. This is called *padmāsana*, which removes all the diseases. This is accomplished by the fortunate few on the earth. 33.

Note: In the earlier verse there is a specific mention of placing the right foot on the left thigh and the left foot on the right thigh. Here, there is no such mention. It only suggests that the feet should be on the opposite thighs and placing the hands one over the other, without giving any preference to lateral dominance. In this technique, *jālandhara bandha* is to be accompanied with *jihvā-*

¹ अ-वाक्षः स्थापयेत्.

bandha. There is no mention of *uddiyāna bandha*. *brahmānanda* suggests that *jālandhara bandha* accompanied with *jihvā-bandha* alone serves the purpose of *mūla-bandha* and *uddiyāna-bandha*. This variety of *padmāsana* is described as *kara-samputīta-padmāsana* in HR (III: 40). 31-33.

अथ सिंहासनम्—

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् /
दक्षिणे सव्यगुल्फं तु दक्षगुल्फं तु सव्यके // 34 //

atha simhāsanaṃ--

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārsvayoḥ kṣipet /
dakṣiṇe savyagulphaṃ tu dakṣagulphaṃ tu savyake // 34 //

Tr. The two ankles are placed under the scrotum on both the sides of the perineum, in such a manner that the left ankle is on the right and the right on the left. 34.

हस्तौ तु जानुनोः स्थाप्य स्वांगुलीः सम्प्रसार्य च /
व्यात्तवक्त्रो निरीक्षेत नासाग्रे न्यस्तलोचनः // 35 //

hastau tu jānunoḥ sthāpya svāṅgulīḥ samprasārya ca /
vyāttavaktro nirīkṣeta nāsāgre nyastalocanaḥ // 35 //

Tr. Thereafter, one places the palms on the knees, spreading the fingers out and keeping the mouth wide open, one fixes the gaze on the tip of the nose. 35.

सिंहासनं भवेदेतत्पूजितं योगिपुंगवैः /

बन्धत्रयस्य सन्धानं कुरुते चासनोत्तमम् // 36 //

simhāsanaṃ bhavedetat pūjitaṃ yogipuṅgavaiḥ /
bandhatrayasya sandhānaṃ kurute cāsanottamam // 36 //

Tr. This is *simhāsana*, respected by the adepts of *yoga*. This is one of the best *āsana*s, which helps to form the three *bandhas*. 36.

अथ भद्रासनम्—

गुल्फौ च वृषणस्याधः सीवन्याः पार्श्वयोः क्षिपेत् /
पार्श्वपादौ तु पाणिभ्यां दृढं बध्वा तु निश्चलम्¹ // 37 //

atha bhadrāsanaṃ--

gulphau ca vṛṣaṇasyādhaḥ sīvanyāḥ pārsvayoḥ kṣipet /
pārsvapādau tu paṇibhyāṃ dṛḍhaṃ badhvā tu niścalam // 37 //

Tr. The two ankles are placed under the scrotum on the sides of the perineum. One holds the feet with the hands and remains steady. 37.

भद्रासनं भवेदेतत् सर्वव्याधिविनाशनम् /
गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः // 38 //

bhadrāsanaṃ bhavedetat sarvavyādhivināśanam /
gorakṣāsanaṃ ityāhur idaṃ vai siddhayoginaḥ // 38 //

Tr. This is *bhadrāsana*, which removes all the diseases. Some *siddha-yogīs* call this as *gorakṣāsana*. 38.

Note: *gorakṣāsana* described in GhS (II: 24-25) has a close resemblance with *padmāsana*. The foot-lock adopted in this *āsana* is a little loose as compared to that of *padmāsana*. GhS does not call *gorakṣāsana* as synonym for *bhadrāsana*. GhS gives an altogether different variety of *bhadrāsana*, which it does not call *gorakṣāsana*. It's *gorakṣāsana* is quite different from *bhadrāsana* as described in it. In *bhadrāsana*, instead of two ankles placed on the two respective sides of the perineum, the ankles are everted with the toes turned

1. a- निश्चलम्.

backwards. For detailed discussion refer to YM (X: 1: 28-33). 38.

पीठादिकुम्भकश्चित्रं मुद्रादिकरणानि च /
सर्वाण्यपि¹ हठाभ्यासे राजयोगफलावधि // 39 //

pīṭhādikumbhakaścitraṃ mudrādikaraṇāni ca /
sarvāṇyapi haṭhābhyāse rājayoga-phalāvadhi // 39 //

Tr. One should continue the *haṭha-yogic* practices of *āsana*s, various *kumbhakas* and valuable *mudrās*, until one achieves success in *rājayoga*. 39.

इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्मारामविरचितायां हठप्रदीपिकायां
द्वितीयोपदेशः // 2 //

iti śrī-sahajānanda-santānacintāmaṇi-svātmārāma viracitāyāṃ
haṭhapradīpikāyāṃ dvitīyopadeśaḥ // 2 //

Thus (ends) the second chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 2 //

Third Chapter

एवमासनबन्धस्थो योगीन्द्रो विगतश्रमः /
अथाभ्यसेन्नाडीशुद्धिं मुद्रादिपवनक्रियाम् // 1 //

evamāsanabandhastho yogīndro vigataśramah /
athābhyasennāḍīśuddhiṃ mudrādipavanakriyām // 1 //

Tr. A *yogī*, having established in *āsana* and is free from fatigue, should practise purification of *nāḍīs*, *mudrās* and *prāṇāyāma*. 1.

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा /
अभ्यासात् सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः // 2 //

yuvā vṛddho 'tivrddho vā vyādhito durbalo 'pi vā /
abhyāsāt siddhimāpnoti sarvayogeṣvatandritaḥ // 2 //

Tr. A young, old, too old, diseased or even weak attains success in all aspects of yoga by untiring practice. 2.

आसनं कुम्भकश्चित्रं मुद्रादिकरणं तथा /
अथ नादानुसन्धानमभ्यासानुक्रमेण तु // 3 //

āsanam kumbhakaścitraṃ mudrādi-karaṇam tathā /
atha nādānusandhānam abhyāsānukrameṇa tu // 3 //

Tr. The proper sequence of the *yoga* practice is: *āsana*, different *kumbhakas*, *mudrās* and *nādānusandhāna*. 3.

क्रियायुक्तस्य सिद्धिः स्यादक्रियस्य कथं भवेत् /
क्रियैव कारणं सिद्धेः सत्यमेतन्न संशयः // 4 //

*kriyāyuktasya siddhiḥ syādakriyasya katham bhavet |
kriyāiva kāraṇaṃ siddheḥ satyametaṇna saṃśayaḥ || 4 ||*

Tr. Only through practice, one attains success. How can one attain success without practice? Practice alone brings success in which there is no doubt. 4.

*न शास्त्रपाठमात्रेण योगसिद्धिः प्रजायते /
न वेषधारणं सिद्धेः कारणं न च तत्कथा || 5 ||
na śāstrapāṭhamātreṇa yogasiddhiḥ prajāyate |
na veśadhāraṇaṃ siddheḥ kāraṇaṃ na ca tatkāthā || 5 ||*

Tr. By merely studying the scriptures, one does not attain success in *yoga*. Wearing a particular type of dress or mere talking about *yoga* does not also bring success. 5.

*युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु /
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा || 6 ||
yuktāhāravihārasya yuktacēṣṭasya karmasu |
yuktasvapnāvabodhasya yogo bhavati duḥkhahā || 6 ||*

Tr. Practice of *yoga* alleviates suffering, if one follows the daily regimen of moderation in diet, activity, physical effort, action, sleep and awakening. 6.

*शिशनोदरताय¹ हि न देयं वेषधारिणे /
मायि बोध्यं बुद्धौ म्वच्छे तद्धेयं विश्वबुद्बुदम् || 7 ||
śiśnodararatāya hi na deyaṃ veśadhāriṇe |
mayi bodhyaṃ buddhau svacche tadध्येयं viśvabudbudam || 7 ||*

Tr. One should never impart the knowledge of *yoga* to the one who is (over) indulged only in sex and food and is fashionable in clothes. The clear conscience tells us that these worldly pleasures are like bubbles which should be discarded. 7.

*मेदश्लेष्मनिवृत्त्यर्थं षट्कर्माणि समाचरेत् /
अन्यथा नाचरेत्तानि दोषाणां समतायतः¹ || 8 ||
medaślcṣmanivṛttyartham ṣaṭkarmāṇi samācaret |
anyathā nācarettāni doṣāṇaṃ samatāyataḥ || 8 ||*

Tr. The *ṣaṭ-karmas* should be practised to get rid of the disorders of fat and phlegm. One who enjoys a balanced condition of the three humors, need not practise them. 8.

*धौती बस्ती तथा नेती त्राटकं नौलिकं तथा /
कपालभस्त्रीश्चैतानि षट्कर्माणि प्रवक्ष्यते || 9 ||
dhautī bastī tathā netī trāṭakaṃ naulikam tathā |
kapālabhāstrīścāitāni ṣaṭkarmāṇi pravakṣyate || 9 ||*

Tr. The *ṣaṭ-karmas* are *dhautī*, *bastī*, *netī*, *trāṭaka*, *naulī* and *kapālabhāstrī*. 9.

Note: HR by *śrīnivāsa* describes eight purificatory processes, out of which *gaja-karṇī* is one and *cakrī-karma* is another. These two processes, alongwith the six described here make a group of *aṣṭa-karmas*. Instead of *kapāla-bhāstrī*, HR uses the terms *kapāla-bhrāntī* or *mastaka-bhātī*. 9.

*कर्मषट्कमिदं गोप्यं घटशोधनकारकम् /
विचित्रगुणसन्धानं² पूज्यते योगिपुंगवैः || 10 ||*

*karmaṣaṭkamidaṃ gopyaṃ ghāṭaśodhanakāraṇam /
vicitraguṇasandhānaṃ pūjyate yogipuṅgavaiḥ // 10 //*

Tr. These six purificatory processes, which remove the impurities of the body, and contribute to the surprising results, should be kept secret. Therefore, the eminent *yogīs* adore them. 10.

अथ धौती-

चतुरंगुलविस्तारं हस्तपञ्चदशेन तु /
गुरूपदिष्टमार्गेण सिक्तं वस्त्रं शनैर्गसेत् // 11 //
पुनः प्रत्याहरेदेतदभ्यासाद्धौतीकर्मविद् /
धौतीकर्म वदन्त्येतन्नाडीजालमलापहम् // 12 //
कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः /
धौतीकर्मप्रभावेन प्रयान्त्येव न संशयः¹ // 13 //

atha dhauti--

*caturāṅgula-vistāraṃ hastapañcadaśena tu /
gurūpaḍiṣṭamārgena siktaṃ vastraṃ śanaīr gaseṭ // 11 //
punaḥ pratyāharedetaḍ abhyāsād dhautīkarmavil /
dhautīkarma vadantyetan-nāḍijālamalāpaham // 12 //
kāsaśvāsaplihaḥkuṣṭhaṃ kapharogāśca viṃśatiḥ /
dhautīkarmaprabhāvena prayāntyeva na saṃśayaḥ // 13 //*

Tr. One should slowly swallow a strip of wet cloth, which is four digits wide and fifteen cubits long as per the instruction of the teacher and pull the same out. This is *dhautī-karma*, which undoubtedly removes the morbidity in the *nāḍīs*, cough, asthma, skin diseases and twenty varieties of phlegmatic disorders. 11-12-13.

Note: The length of the cloth for *dhautī* seems to vary from 15 to 25 cubits. According to HSC, the measure of cloth suggested is

1.a- अनुपपन्नार्थक.

15 to 20 cubits. *vastra-dhautī* has been found greatly efficacious in the treatment of respiratory and metabolic disorders like asthma, obesity etc. For the details of the technique, x-ray experiments, uropepsin excretion studies on *vastra-dhautī* refer to YM (II: 3: 168-195 and XI: 3:99-14).

GhS considers *vastra-dhautī* under the category of *hrd-dhautī* along with the two other *daṇḍa* and *vamana dhautīs*. GhS also elaborately describes the process of *dhautī* into 13 types, which is not found elsewhere. 11-13.

अथ बस्तीकर्म-

नाभिदघ्ने जले पायु¹न्यस्तनालोत्कटासनः /
आधारा²कुञ्चनं कुर्यादपानं बस्तिकर्मविद् // 14 //

atha basti-karma--

*nābhidaghne jale pāyunyasta-nālotkaṭāsanaḥ /
ādhārākuñcanaṃ kuryādapānaṃ bastīkarmavid // 14 //*

Tr. One adopts *utkaṭāsana* in navel deep water. After inserting a tube in the anus, one manipulates the anus to raise the *apāna-vāyu* upwards. This is *basti-karma*. 14.

गुल्मप्लीहोदरं चापि वातपित्तकफोदभवाः /
बस्तिकर्मप्रभावेन क्षीयन्ते सकला मलाः // 15 //
*gulmaplihodaraṃ cāpi vātapittakaphodbhavāḥ /
bastīkarmaprabhāvena kṣīyante sakalā malāḥ // 15 //*

Tr. Practice of *basti* removes all the disorders of spleen and abdomen, dropsy, diseases caused by the imbalance of *vāta*, *pitta* and *kapha* humors. 15.

1.a-पायं. 2.b-आधाराद्.

धात्विन्दियान्तःकरणप्रसादं दद्याच्च कान्तिं दहनप्रदीप्तिम् /
 अशेषदोषोपचयं निहन्यादभ्यस्यमानं जलवस्तिकर्म // 16 //
dhātvindriyāntaḥkaraṇa-prasādaṃ
dadyācca kāntiṃ dahanapradīptim /
aśeṣadoṣopacayaṃ nihanyād-
abhyasyamānaṃ jalabastikarma // 16 //

Tr. The practice of *jala-bastī-karma* streamlines the body constituents, brings poise to the internal sense organs, offers brightness, stimulates digestion and completely removes the chronic (bodily) disorders. 16.

Note: *śrīnivāsa* of HR recommends insertion of finger into anal canal for the practice of this *bastī*. He calls this as *ba-* according to *kāpālikas* and quotes the tradition of *yogīs* like *carpa-*

GhS (I: 44) describes two types of *bastī*. One is *śuṣka-ba-* and the other *jala-bastī*. The two agents that are used in these processes are air and water respectively. 14-16.

अथ नेतीकर्म-

मूत्रं वितस्तिमुनिग्धं नासानाले प्रवेशयेत् /
 मुखान्निर्गमनादेव¹ नेती सिद्धैर्निगद्यते // 17 //

atha netī-karma--

sūtram vitastisusnigdham nāsānāle praveśayet /
mukhānnirgamanādeva netī siddhair nigadyate // 17 //

Tr. One inserts a smooth sheaf of cotton, measuring (approximately) 23cms. in length, in the nose and pulls it out through the mouth. According to *siddhas*, this is *netī*. 17.

कपालशोधनी चैव दिव्यदृष्टिप्रदायिनी /
 जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च // 18 //
kapālaśodhanī caiva divyadr̥ṣṭipradāyini /
jairūrdhvajātarogaugham netirāśu nihanti ca // 18 //

Tr. The process of *netī* quickly cleanses the frontal sinuses, offers clear eye-sight and rids one off the hosts of diseases occurring in the region above the shoulders. 18.

Note: The process of *netī* is popularly known as *sūtra-netī*. SKS (68) mentions it of two types, distinguished by the thread rolled and not rolled. Swāmī Kuvalayānanda popularized the use of rubber catheter, which is very convenient for use and can be sterilized. The main purpose of this *netī* is not only to cleanse the nasal passage, but also to render the nasal mucous membrane resistant to the environmental changes.

Another technique of *netī* consisting of inserting thread in one nostril and taking it out from the other nostril after giving friction, is described by *śrīnivāsa*, the author of HR and *brahmānanda*, the commentator of HP. For this variety, a longer thread is used. 17-18.

अथ त्राटकम्-

निरीक्षेन्निश्चलदृशा सूक्ष्मलक्ष्यं समाहितः /
 अश्रुसम्पातपर्यन्तमाचार्यैस्त्राटकं स्मृतम् // 19 //

atha trātakam--

nirīkṣen-niścaladr̥śā sūkṣmalakṣyaṃ samāhitaḥ /
aśrusampātaparyantam ācāryais-trātakam smṛtam // 19 //

Tr. One should constantly gaze at a very minute object, remaining one-pointed, until tears roll down. This is known as *trāṭaka*. 19.

मोचनं नेत्ररोगाणां तन्दादीनां कपाटकम् /
यत्नतस्त्राटकं गोप्यं यथा हाटकपेटकम् // 20 //

*mocanam netrarogāṇāṃ tandrādīnāṃ kapāṭakam /
yatnatas-trāṭakam gopyam yathā hāṭakapeṭakam // 20 //*

Tr. This technique alleviates eye diseases and drowsiness, sloth and therefore, it should be carefully guarded like a casket-gold. 20.

Note: HR uses the term *troṭaka* or *troṭana* for *trāṭaka*. The efficacy of *trāṭaka* as a purificatory process is not so much physical as is psychological. It has been observed in scientific experiments that *trāṭaka* works as a psychological cleansing process. The subconscious and unconscious mind gets activated and thus the repressed experiences are brought to the level of consciousness. It is the most effective process leading to concentration. 19-20.

अथ नौलीकर्म—

अनन्दावर्तवेगेन तुन्दं सव्यापसव्ययोः /
अतश्चो भ्रामयेदेषा नौलीयोगं प्रचक्ष्यते¹ // 21 //

atha naulī-karma--

*amandāvartavegeṇa tundaṃ savyāpasavyayoh /
śataśo bhrāmayeḍeṣā naulīyogaṃ pracakṣyate // 21 //*

Tr. One quickly rotates the abdominal columns to the right and left for a hundred (several) times. This is called *naulī-yoga*. 21

मन्दाग्निमन्दीपनपाचनाग्निमन्ध्यायकानन्दकरी तथैव /
अंगेष्वङ्गप्रामयशोप्रणी च हटकक्रियामौलिरियं हि नौली // 22 //

*mandāgnisandīpanapācanāgni-
sandhāyakānandakarī tathaiiva /
aśeṣadoṣāmayaśoṣaṇī ca
hāṭhakriyā mauliriyam hi naulī // 22 //*

Tr. *naulī* is the crown of all the *kriyās* of *hāṭha*, which stimulates weak digestion, streamlines gastric fire, brings a deep sense of well-being and totally removes all the disorders caused by the imbalance of the three humors (*doṣas*). 22.

Note: GhS (I: 51) uses the term *laulikī* for *naulī*. In spite of high value attached to *naulī*, the technique described here is inadequate from the practical point of view. Swāmī Kuvalayānanda described *naulī* as isolation and rolling manipulation of the abdominal recti muscles. Before one starts with the rolling, one has to isolate both the abdominal recti from the abdomen during *uddiyāna* or mock inhalatory position. This is called *madhya-naulī*. When only one rectus muscle is isolated, say on the left side, it is called *vāma-naulī* and when the right rectus muscle is isolated, it is called *dakṣiṇa-naulī*. When *dakṣiṇa-naulī*, *uddiyāna*, *vāma-naulī* and *madhya-naulī* are undergone in a sequence, it gives a rotatory movement, which is called *naulī-cālana*. This is done in clock-wise and anti-clock-wise directions.

SKS (110-114) describes different varieties of *naulī*, such as *bāhya-naulī*, *nāla-naulī*, *āntara-naulī*. Śrīnivāsa describes *naulī* to be of two types—*bhārī* and *antarā*.

naulī was of the first *hāṭha-yogic* practices subjected to scientific investigation by Swāmī Kuvalayānanda in twenties of the last century. It is now known that the high sub-atmospheric pressure (partial vacuum) is created in all the cavities of the abdomen during *madhya-naulī*. The discovery of partial vacuum in the colon during *naulī* was named "*mādhavadāsa vacuum*" by Swāmī Kuvalayānanda to honour the name of his *yoga* teacher. For scientific studies on *naulī*, refer to YM (I:3,4,6,13,15). 21-22.

अथ कपालभस्त्री-

लौहकारस्य भस्त्रीव कुर्यात् सव्यापसव्यतः /

कपालभस्त्री विख्याता कफदोषविशोषणी¹ // 23 //

atha kapālabhastri--

lauhakārasya bhastrīva kuryāt savyāpasavyataḥ /

kapālabhastri vikhyātā kaphadoṣaviśoṣaṇī // 23 //

Tr. One imitates the movements of the bellows of a blacksmith, using the left and right nostrils. This famous *kapālabhastri* removes phlegmatic disorders. 23.

Note: Instead of *kapāla-bhastri*, this process is generally known as *kapāla-bhātī*. In many MSS we get the reading *kapāla-bhātī*, which is performed using two nostrils for rapid inhalation and exhalations. It is also called *bhastrā*. GhS's varieties use both air as well as water for the performance of *kapāla-bhātī*. Where air is used, it is called *vātakrama-kapāla-bhātī* and where water is used, it is called *vyutkrama-kapāla-bhātī* and *śītkrama-kapāla-bhātī*. The technique given here involves the use of alternate nostrils. *sundara-deva*, the author of HSC calls *vyutkrama-kapāla-bhātī* as *śaṅkha-prakṣāḷaṇa*, in which the process of drawing water through one nostril and expelling it through the other, is also included. Popularly this is known as *jāla-netī*. In SKS, it is called *nāsā-dantī*. *śrīnivāsa* gives a different technique of *kapāla-bhātī* in which the head is moved from left to right and right to left during exhalation and inhalation. 23.

अथ षट्कर्मोत्तरं गजकरणी-

उदरगतपदार्थमुद्धमन्ती पवनमपानमुदीर्य कण्ठनाले /

करिभिरिव जलस्य वायुवेगाद् गजकरणीति निगद्यते हठज्ञैः // 24 //

atha satkarmottaram gajakaraṇī--

udaragatapadārtham udvamanī

pavanam-apānamudīrya kaṇṭhanāle /

karibhiriva jalasya vāyuvēgād

gajakaraṇīti nigadyate haṭhajñaiḥ // 24 //

Tr. One vomits out with great force, the contents of the stomach by stimulating and raising the *apāna-vāyu* upto the throat like an elephant throwing the water with force from his trunk. According to the adepts of *haṭha*, this is *gaja-karaṇī*. 24.

Note: This process is not enumerated in the *ṣaṭ-karmas* mentioned earlier. GhS considers this process as a kind of *dhautī* and describes it under *vamana-dhautī*. For the practice of *gaja-karaṇī*, SKS suggests to use plain water or coconut water or water mixed with milk. The process of throwing the water out involves the action of '*maṇi-bandha*', which has not been explained.

SKS makes a difference between the technique of vomiting and the practice of *gaja-karaṇī*. For the scientific investigation on *gaja-karaṇī* refer to YM (XVIII:1: 1-10). 24.

मलाकुलासु नाडीषु मारुतो नैव मध्यगः /

कथं स्यादुन्मनीभावः कायसिद्धिः कथं भवेत् // 25 //

malākulāṣu nāḍiṣu māruto naiva madhyagaḥ /

katham syād unmanībhāvaḥ kāyasiddhiḥ katham bhavet // 25 //

Tr. The *māruta* (*prāṇa*) cannot move freely through the middle *nāḍī* (*suṣumnā*) due to impurities in it. How could one then attain the state of *unmanī* and *kāya-siddhi*? 25.

शुद्धिमेति यदा सर्वं नाडीचक्रं मलाकुलम् /
तदैव जायते योगी प्राणसंग्रहणे क्षमः ॥ 26 ॥
śuddhimeti yadā sarvaṃ nāḍīcakram malākulaṃ /
tadaiva jāyate yogī prāṇasaṅgrahaṇe kṣamaḥ ॥ 26 ॥

Tr. When all the network of the impure *nāḍīs* get purified then alone a *yogī* becomes capable of retaining *prāṇa*. 26.

इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्मारामविरचितायां हठप्रदीपिकायां
तृतीयोपदेशः ॥ 3 ॥
iti śrī-sahajānanda-santānacintāmaṇi-svātmārāma-viracitāyāḥ
haṭhapradīpikāyāṃ tṛtīyopadeśaḥ ॥ 3 ॥

Thus (ends) the third chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* ॥ 3 ॥

HATĦAPRADĪPIKĀ

Fourth Chapter

अथ प्राणायामः -

अथासने दृढे योगी वशी हितमिताशनः /
गुरुपदिष्टमार्गेण प्राणायामं सदाभ्यसेत् ॥ 1 ॥
atha prāṇāyāmaḥ --
athāsane dṛḍhe yogī vaśī hitamitāśanaḥ /
gurūpadiṣṭamārgēṇa prāṇāyāmaṃ sadābhyaset ॥ 1 ॥

Tr. Having established in the practice of *āsanas*, a *yogī*, who is self-restrained and consumes wholesome and moderate food, should undertake the regular practice of *prāṇāyāma*, as instructed by the *guru*. 1.

Note: It is expected that before one starts the practice of *prāṇāyāma*, one should undergo the practice of *āsana*, thereby preparing the ground for *prāṇāyāma*. *patañjali* also suggests the same thing when he uses the expression “तस्मिन् सति...” (PYS: II: 49). It is also indicated that for the practice of *prāṇāyāma*, one should take moderate diet. 1.

षट्कर्मनिर्गतस्थौल्यकफमेदोमलादिकः /
प्राणायामं ततः कुर्यादनायासेन सिध्यति ॥ 2 ॥
ṣaṭkarmanirgatasthaulya-kaphamedomalādikah /
prāṇāyāmaṃ tataḥ kuryād anāyāseṇa sidhyati ॥ 2 ॥

Tr. Practice of *prāṇāyāma* brings about an easy success after removing the impurities, such as fat and phlegm, through the practice of *śat-karmas*. 2.

Note: This indicates the efficacy of the purification processes to facilitate the practice of *prāṇāyāma*. 2.

प्राणायामैरेव सर्वं पशुष्यति मलाकुलम् /
आचार्याणां तु केषाञ्चिदन्यत्कर्म न सम्मतम् // 3 //
prāṇāyāmaireva sarvaṃ praśuṣyati malākulam /
ācāryāṇāṃ tu keṣāñcid anyatkarma na sammataṃ // 3 //

Tr. The host of impurities certainly gets dried up through *prāṇāyāma*. According to some teachers, there is no need for other practices. 3.

Note: Alternate opinion about the removal of impurities from the body emphasizes on the efficacious nature of *prāṇāyāma*. 3.

ब्रह्मादयोऽपि त्रिदशाः पवनाभ्यासतत्पराः /
तेन सिद्धिं गतास्ते च तस्मात् पवनमभ्यसेत् // 4 //
brahmādayo 'pi tridaśāḥ pavanābhyāsatatparāḥ /
tena siddhiṃ gatāste ca tasmāt pavanam abhyaset // 4 //

Tr: Even the deities like *brahmā* and others attained perfection through the consistent practice of *prāṇāyāma*. Therefore, one should practise *prāṇāyāma*. 4.

चले वाते चलं चित्तं निश्चलं दृढबन्धने¹ /
योगी म्थाणुन्वमानोति ततो वायुं निबन्धयेत्² // 5 //

1. gss-निश्चलं चित्तं न्या. 2. gss-निबन्धयेत्.

cale vātc calaṃ cittam niścalaṃ dṛḍhabandhane /
yogī sthāṇutvam āpnoti tato vāyum nibandhayet // 5 //

Tr: Mind becomes active as the breathing increases. When breath is controlled, mind becomes steady. To attain mental stability, a *yogī* should practise *prāṇāyāma*. 5.

यावद्वायुः स्थितो देहे तावद् जीवो न मुञ्चति /
मरणं वायुनिष्क्रान्तिस्ततो वायुं निबन्धयेत् // 6 //
yāvad vāyuḥ sthito dehe tāvad jīvo na muñcati /
maraṇam vāyuniṣkrāntis tato vāyum nibandhayet // 6 //

Tr: The *jīva* (embodied soul) does not leave the body so long as *prāṇa* remains. Death means exit of *prāṇa*. Therefore, *prāṇa* should be controlled. 6.

प्राणाभ्यासं ततः कुर्यान्नित्यं सात्त्विकया धिया /
यथा सुखमवस्थाय मलाः शोषं प्रयान्ति च // 7 //
prāṇābhyāsaṃ tataḥ kuryān-nityaṃ sātvikayā dhiyā /
yathā sukham avasthāya malāḥ śoṣaṃ prayānti ca // 7 //

Tr: One should undertake regular practice of *prāṇāyāma* with pious attitude to get rid of the impurities and attain (deep) sense of well being. 7.

पद्मासनस्थितो योगी नाडीद्वारेषु पूरयेत् /
मारुतं धारयेद्यस्तु स मुक्तो नात्र संशयः // 8 //
padmāsanasthito yogī nāḍīdvāreṣu pūrayet /
mārutam dhārayed yastu sa mukto nātra saṃśayaḥ // 8 //

Tr: Sitting in *padmāsana*, a *yogī* should inhale through the nostrils and retain the breath. Thus one undoubtedly becomes liberated. 8.

प्राणायामो भवत्येव पातकेन्धनपावकः /
भवोदधिमहासेतुः प्रोच्यते योगिभिः सदा // 9 //
prāṇāyāmo bhavatyeva pātakendhanapāvakaḥ /
bhavodadhimahāsetuḥ procyate yogibhiḥ sadā // 9 //

Tr: Practice of *prāṇāyāma* certainly removes the sins, as fire burns the wood. *yogīs* say that it forms a great bridge to cross the ocean of worldly sufferings. 9.

रेचकः पूरकश्चैव कुम्भकः प्रणवात्मकः /
प्राणायामो भवेत्त्रिधा मात्राद्वादशसंयुतः // 10 //
recakaḥ pūrakaścaiva kumbhakaḥ praṇavātmakaḥ /
prāṇāyāmo bhavet tridhā mātrādvādaśasamyutaḥ // 10 //

Tr: *prāṇāyāma* is three fold : *recaka*, *pūraka* and *kumbhaka*, which is of the nature of *praṇava* consisting of twelve *mātrās* (time units). 10.

बद्धपद्मासनो योगी प्राणं चन्द्रेण पूरयेत् /
धारयित्वा यथाशक्ति पुनः सूर्येण रेचयेत् // 11 //
baddhapadmāsano yogī prāṇaṁ candreṇa pūrayet /
dhārayitvā yathāśakti punaḥ sūryeṇa recayet // 11 //

Tr: Adopting *padmāsana*, a *yogī* inhales through the left nostril, retains breath to the capacity and exhales through the right nostril. 11.

अमृतं दधिसंकाशं गोक्षीरं धवलोपमम् /
ध्यात्वा चन्द्रमसो बिम्बं प्राणायामी सुखी भवेत् // 12 //
amṛtaṁ dadhisamkāśaṁ gokṣīraṁ dhavalopamam /
dhyātvā candramaso bimbam prāṇāyāmī sukhī bhavet // 12 //

Tr: While practising (this) *prāṇāyāma*, the aspirant becomes blissful by contemplating on the face of the moon, which is as white as cow-milk and (emitting) nectar as thick as curd. 12.

येन त्यजेत्तेन पूर्य धारयेत्तु निरोधतः /
रेचयेच्च ततोऽन्येन शनैरेव न वेगतः // 13 //
yena tyajet tena pūrya dhārayettu nirodhataḥ /
recayecca tato 'nyena śanaireva na vegataḥ // 13 //

Tr: One should inhale through the same nostril, through which one has exhaled and should retain the breath to the capacity. Thereafter, one should exhale quite slowly through the other nostril. 13.

प्राणं चेदिडया पिबेन्नियमितं भूयोऽन्यथा रेचयेत् /
पीत्वा पिंगलया समीरणमथो बध्वा त्यजेद्दामया //
सूर्याचन्द्रमसोरनेन विधिनाभ्यासं समातन्वताम् /
शुद्धा नाडीगणा भवन्ति यमिनां मासत्रयादूर्ध्वतः // 14 //
prāṇaṁ cedidayā pibenniyamitaṁ bhūyo 'nyayā recayet /
pītvā piṅgalayā samīraṇamatho badhvā tyajed vāmayā //
sūryācandramasoranena vidhinābhyāsaṁ samātanvatām /
śuddhā nāḍīgaṇā bhavanti yamināṁ māsatrayaḍūrdhvataḥ 14

Tr: One inhales through the left nostril and exhales through the other (after retention) and again inhales through the right nostril and holds the breath before exhalation. Consistently and frequently

following this technique through alternate nostrils, one gets his *nāḍīs* purified in three months. 14.

यदा तु नाडीशुद्धिः स्यात्तदा चिह्नानि बाह्यतः /
कायस्य कृशता कान्तिर्जायते निश्चितं तथा // 15 //
yadā tu nāḍīśuddhiḥ syāt tadā cihnāni bāhyataḥ /
kāyasya kṛśatā kāntir jāyate niścitaṁ tathā // 15 //

Tr: When the *nāḍīs* are purified, the external signs surely appear, such as slimness of the body and lustre. 15.

Note: According to GhS (V: 33), *nāḍī-śuddhi* is preliminary to *prāṇāyāma*. It is said to be of two kinds — *samanu* and *nirmanu*. The *samanu* process comprises *sabīja prāṇāyāma*, whereas, the *nirmanu* consists of purificatory processes like *dhauti* etc.

SS (II: 24-28) prescribes twenty *prāṇāyāmas*, three or four times a day for two months to attain *nāḍī-śuddhi*, which includes controlled inhalation and controlled exhalation without retention. This type of procedure is not found in other texts. The results of *nāḍī-śuddhi* are not given in GhS, but VS (II:68-69) describes slimness of the body, stimulation of gastric fire, lustre and experience of internally aroused sound, as the signs of purification of the *nāḍīs*. For elaborate discussion on *nāḍīs*, refer to YM (VII: 4: 61-78). 14-15.

इडयापि च षोडशभिः पवनं कुरु षष्टिचतुष्टयमन्तरंगम् /
न्यत्र पिंगलया शनकैर्दशभिर्दशभिर्दशभिर्द्वयधिकैः // 16 //
idayāpi ca ṣoḍaśabhiḥ pavanam
kuru ṣaṣṭicatuṣṭayamanlaraṅgam /

1 b. The folio containing verses 2 to 16 is missing.

tyaja piṅgalayā śanakair daśabhir-
daśabhir -daśabhir- dvyadhikair // 16 //

Tr: Inhale for sixteen time units through the left nostril, retain for sixty-four time units and slowly exhale through right nostril for thirty two time units. 16.

Note: GhS recommends three rounds of *prāṇāyāma* with the ratio of 16:64:32 time units for *pūraka*, *kumbhaka* and *recaka* respectively, accompanied with *bija*—*yaṁ*, *raṁ*, *ṭhaṁ*, for the purification of the *nāḍīs*. 16.

उत्तमे त्रिगुणा प्रोक्ता प्राणायामस्य निर्णयः /
अधमे जायते स्वेदः कम्पो भवति मध्यमे // 17 //
अधमे द्वादशी मात्रा मध्यमे द्विगुणा भवेत् /
उत्तिष्ठत्युत्तमे प्राणो बद्धे पद्मासने दृढे // 18 //
uttame triguṇā proktā prāṇāyāmasya nirṇayaḥ /
adhame jāyate svedaḥ kampo bhavati madhyame // 17 //
adhame dvādaśī mātṛā madhyame dviguṇā bhavet /
uttiṣṭhatyuttame prāṇo baddhe padmāsane dṛḍhe // 18 //

Tr: *adhama prāṇāyāma* consists of twelve time units and causes perspiration. *madhyama prāṇāyāma* has twenty four time units and causes tremors, while *uttama prāṇāyāma* consists of thirty six time units resulting in levitation of the body in *padmāsana*. 17-18.

ततोऽधिकतराभ्यासाद् भवतः स्वेदकम्पने /
ततोऽधिकतमाभ्यासाद्दुर्लभं जायते भृशम् // 19 //

l.b. दुर्लभं.

यथैव दहुरो गच्छेदुत्प्लुत्योत्प्लुत्या भूतले /
 पद्मासने स्थितो योगी तथा गच्छति भूतले // 20 //
tato 'dhikatarābhyāsād bhavataḥ svedakampane /
tato 'dhikalamābhyāsād dārdḍuraṃ jāyate bhṛśam // 19 //
yathaiva dardduro gacched utplutyotplutya bhūtale /
padmāsane sthito yogī tathā gacchati bhūtale // 20 //

Tr: As the practice increases in intensity, ■ yogi in *padmāsana* experiences perspiration, tremors and movements of the body, like leaping of ■ frog on the ground. 19-20.

जलेन श्रमजातेन गात्रमर्दनमाचरेत् /
 दृढता लघुता चापि तेन गात्रस्य जायते // 21 //
jaleṇ śramajātena gātramarddanamācareṭ /
dṛḍhatā laghutā cāpi tena gātrasya jāyate // 21 //

Tr: One should rub the body with the sweat caused by exertion (of *prāṇāyāma*). This makes the body strong and light. 21.

अभ्यामप्रथमे काले शस्तं क्षीराज्य¹ भोजनम् /
 ततोऽभ्यासे दृढीभूते न तादृङ् नियमाग्रहः² // 22 //
abhyāsaprathamē kāle śastam kṣīrājyabhojanam /
tato 'bhyāse dṛḍhībhūte na tādrīṅ niyamāgrahaḥ // 22 //

Tr: In the initial phase of practice, one should consume nutritious food like milk and *ghee*. As one progresses on the path, sticking to such ■ diet may not be insisted upon. 22.

यथा सिंहो गजो व्याधौ भवेद्वश्यः शनैः शनैः /
 तथैव मवितो वायुरन्यथा हन्ति माधकम् // 23 //

yathā siṃho gajo vyāghro bhaved vaśyaḥ śanaiḥ śanaiḥ /
tathaiva sevito vāyur anyathā hanti sādhakam // 23 //

Tr: As one can gradually tame ■ lion, an elephant or a tiger, similarly, *prāṇa* should be slowly controlled, otherwise, it can cause harm to the *sādhaka*. 23.

प्राणायामेन युक्तेन सर्वरोगक्षयो भवेत् /
 अयुक्ताभ्यासयोगेन सर्वरोगसमुद्भवः // 24 //
prāṇāyāmena yuktena sarvarogakṣayo bhavet /
ayuktābhyāsayogena sarvarogasamudbhavaḥ // 24 //

Tr: A judicious practice of *prāṇāyāma* will alleviate all the ailments. An improper practice, on the contrary, gives rise to all the diseases. 24.

हिककाकासस्तथा श्वासः¹ शिरःकर्णाक्षिवेदनाः /
 भवन्ति विविधाः रोगाः पवनस्य व्यतिक्रमात् // 25 //
hikkākāśas-tathā śvāsaḥ śiraḥkarṇākṣivedanāḥ /
bhavanti vividhāḥ rogāḥ pavanasya vyatikramāt // 25 //

Tr: The faulty course of *prāṇa* causes several disorders—like hiccup, cough, asthma and pain in head, ears and eyes. 25.

युक्तं युक्तं त्यजेद्वायुं युक्तं युक्तं च पूरयेत् /
 युक्तं युक्तं च बध्नीयादेवं सिद्धिमवाप्नुयात् // 26 //
yuktaṃ yuktaṃ tyajed vāyuraṃ yuktaṃ yuktaṃ ca pūrayet /
yuktaṃ yuktaṃ ca badhniyād evaṃ siddhimavāpnuyāt // 26 //

Tr: For success, one should inhale, retain and exhale in a very judicious manner. 26.

यथेष्टं धारणं वायोरनलस्य प्रदीपनम् /
नादाभिव्यक्तिरारोग्यं जायते नाडीशोधनात् // 27 //

*yatheṣṭaṁ dhāraṇaṁ vāyor-analasya pradīpanam /
nādābhivyaktir ārogyaṁ jāyate nāḍīśodhanāt // 27 //*

Tr: Purification of the *nāḍīs* leads to prolonged breath-holding capacity, increase in (bodily) fire, manifestation of the *nāḍa* and feeling of well being. 27.

यावद् बद्धो मरुद्देहे¹ तावच्चित्तं निरामयम् /
यावद् दृष्टिर्भुवोर्मध्ये तावत्कालभयं कुतः // 28 //

*yāvad baddho marud dehe tāvaccittam nirāmayam /
yāvad drṣṭir bhruvormadhye tāvatkālabhayaṁ kutaḥ // 28 //*

Tr: Mind remains poised, so long as *prāṇa* is controlled in the body. Fear of death (*kāla*) will not arise, so long as the gaze is fixed at the center of the eyebrows. 28.

विधिवत् प्राणसंयामैर्नाडीचक्रे विशोधिते /
मुपुम्नावदनं भित्वा सुखाद्विशति मारुतः // 29 //

*vidhivat prāṇasamyāmair nāḍīcakre viśodhite /
suṣumnāvadanaṁ bhītvā sukhād viśati mārutaḥ // 29 //*

Tr: When the group of *nāḍīs* is purified through prescribed practice of *prāṇāyāma*, *prāṇa* easily pierces and enters the opening of *suṣumnā*. 29.

मारुते मध्यसञ्चारे मनःस्थैर्यं प्रजायते /
यो मनःसुस्थिरीभावः सैषावस्था मनोन्मनी // 30 //

*mārute madhyasañcāre manaḥsthairyaṁ prajāyate /
yo manaḥsusthirībhāvaḥ saiṣāvasthā manonmanī // 30 //*

Tr: Mind becomes poised, as the *prāṇa* moves in the middle path (*suṣumnā*). The poised state of the mind is called *manonmanī*. 30.

तत्सिद्धये विधानज्ञाश्चित्रान् कुर्वन्ति कुम्भकान् /
विचित्रकुम्भकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् // 31 //

*tatsiddhaye vidhānājñāścitrān kurvanti kumbhakān /
vicitrakumbhakābhyāsād vicitrāṁ siddhimāpnuyāt // 31 //*

Tr: To attain such a state, the adepts (of *yoga*) practise various *kumbhakas*. Surprising results can be achieved by practising various *kumbhakas*. 31.

प्रातर्मध्यन्दिने सायमर्धरात्रे च कुम्भकान् /
शनैरशीतिपर्यन्तं चतुर्वारं समभ्यसेत् // 32 //

*prātmarmadhyandine sāyamardharātre ca kumbhakān /
śanairāṣītiparyantaṁ caturvāraṁ samabhyaset // 32 //*

Tr: One should practise eighty rounds of *kumbhakas* four times a day, in the morning, noon, evening and midnight, in a sustained manner. 32.

सूर्यभेदनमुज्जायी तथा सीत्कारशीतली /
भस्त्रिका भ्रामरी मूर्च्छा केवलश्चाष्टकुम्भकाः // 33 //

*sūryabhedanam ujjāyī tathā sītkāra-śītalī |
bhastrikā bhrāmārī mūrccā kevalaścāṣṭa-kumbhakāḥ || 33 ||*

Tr: The group of eight *kumbhakas* consists of: *sūrya-bhedana*, *ujjāyī*, *sītkārī*, *śītalī*, *bhastrikā*, *bhrāmārī*, *mūrccā* and *kevala*. 33.

Note: While enumerating eight *kumbhakas*, we find *kevala* included and *plāvinī* omitted in many other copies. GhS omits *sītkārī* and *plāvinī* and substitutes *sahita* and *kevala*. KP describes more than fifty *kumbhakas*, which are not found in any other *yogic* texts. For details, refer to KP of *raghuvīra* edited by Dr. M. L. Gharote and Parimal Devnath, published by The Lonavla Yoga Institute (India). 33.

पूरकान्ते तु कर्तव्यो बन्धो जालन्धराभिधः /
कुम्भकान्ते रेचकादौ कर्तव्यस्तूडियानकः // 34 //

*pūrakānte tu kartavyo bandho jālandharābhidhaḥ |
kumbhakānte recakādaḥ kartavyastūddiyānakaḥ || 34 ||*

Tr: *jālandhara bandha* (chin lock) should be practised after the *pūra*, while *udḍiyāna* should be practised at the end of *kumbhaka*, but before *recaka* starts. 34.

अधस्तात् कुञ्चनेनैव कण्ठसंकोचनेन वा¹ /
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मरन्ध्रगः // 35 //

*adhastāt kuñcanenaiva kaṇṭhasaṅkocanena vā |
madhye paścimatānena syāt prāṇo brahmarandhragāḥ || 35 ||*

Tr: By the contraction of anal muscles (*mūlabandha*), by contraction of the throat (*jālandhara bandha*) and by pulling the

1. b. - कर्तव्यो बन्धो

abdomen backwards (*udḍiyāna bandha*), the *prāṇa* moves to *brahma-randhra*. 35.

अपानमूर्ध्वमुत्थाप्य प्राणं कण्ठादधो नयेत् /
योगी जराविनिर्मुक्तः षोडशाब्दवयो भवेत् // 36 //

*apānamūrdhvam-uthāpya prāṇam kaṇṭhād-adho nayet |
yogī jarāvinirmuktaḥ ṣoḍaśābdavayo bhavet || 36 ||*

Tr: One should raise the *apāna* upwards and take the *prāṇa* downwards below the throat (*jālandhara bandha*). This makes the *yogī* free from old age (diseases) and he becomes as young as of sixteen years. 36.

अथ सूर्यभेदनकुम्भकः -

आसने सुसुखे योगी बद्धपदमासनं¹ ततः /
दक्षनाड्या समाकृष्य बहिःस्थं पवनं शनैः // 37 //

आकेशादानखागं च निरोधावधि कुम्भयेत् /
ततः शनैः सव्यनाड्या रेचयेत् पवनं पुनः // 38 //

कपालशोधनं वातदोषघ्नं कृमिनाशनम् /
पुनः पुनरिदं कुर्यात् सूर्यभेदनमुत्तमम् // 39 //

atha sūryabhedanakumbhakah--

*āsane susukhe yogī baddhapadmāsanam tataḥ |
dakṣanādyā samākṛṣya bahiḥstham pavanam śanaiḥ || 37 ||
ākeśādānakhāgāṁ ca nirodhāvadhi kumbhayet |
tataḥ śanaiḥ savyanādyā recayet pavanam punaḥ || 38 ||
kapālaśodhanam vātadoṣaghnam kṛmināśanam |
punaḥ punaridaṁ kuryāt sūryabhedanam uttamam || 39 ||*

1. b. - यथा यजमानं ततः . 2. After आकेशादानखागं च (verse 38) an additional verse is found in IIP (J) as follows :

शक्तिस्थानं शिरसायाः प्राणं तत्त्वं तु धारयेत् / धारणां कुर्वन्तस्तस्य शक्तिस्थानं पञ्चजानम् //

Tr: A *yogī* comfortably sits in *padmāsana*, slowly draws the external air in through the right nostril and retains it as long as the sensations are felt at the tips of the hair and nails (to the fullest of capacity). Thereafter he slowly exhales through the left nostril. This *sūrya-bhedana* should be practised quite frequently, since it cleanses the forehead, removes the disorders caused by *vāta* humor and destroys the worms. 37-39.

Note: KP (127) recommends inhalation through the right nostril with sound.

In this variety, inhalation is done through right nostril. *sūrya* stands for the right nostril. Therefore, it seems to have been called *sūrya-bhedana*. 36-38.

अथ उज्जायी —

मुखं संयम्य नासाभ्यामाकृष्य पवनं शनैः /

यथा लगति कण्ठान्तं हृदयावधि सस्वनम् // 40 //

पूर्ववत् कुम्भयेत् प्राणान् रेचयेदिडया ततः¹ /

श्लेष्मदोषहरं कण्ठे देहानलविवर्धनम् // 41 //

नार्दीजालोदरधातुगत³ दोषविनाशनम् /

गच्छता तिष्ठता कार्यमुज्जाय्याख्यं च कुम्भकम् // 42 //

atha ujjāyī--

mukhaṁ samyamya nāsābhyāmākṛṣya pavanam śanaīḥ /

yathā lagati kaṇṭhāntaṁ hrdayāvadhi sasvanam // 40 //

pūrvavat kumbhayet prāṇān recayed idayā tataḥ /

śleṣmadosaḥaram kaṇṭhe dehānalavivardhanam // 41 //

1. a-उद्विग्नान्तः.

2. In HP(J) after verse 41 we get additional verses as follows-

मर्वागर्वाविनाशश्च त्रिदायां जनितामनथा / तुन्दमध्यगा गेगा च सर्वं नश्यन्ति तस्य वै //

नार्दीजलोदरं धातुगतदोषविनाशनम् / स्वविषकलुषश्चैव विशुद्धिं तं योगिनो वै //

क्रमगन्तुक एव ग्याज्जीयन्नेव न संशय / मिथते सर्वगात्रं च एव कुम्भकविश्रुतम् // 3. a-गर्भ.

nāḍijālodara-dhātugata-doṣa-vināśanam /
gacchatā tiṣṭhatā kāryam-ujjāyākhyam ca kumbhakam // 42 //

Tr: Close the mouth. Inhale through both the nostrils fully with frictional sound felt from the throat to the chest. Hold the breath in the prescribed manner as before and then exhale through the left nostril. This is *ujjāyī kumbhaka*, which removes the phlegmatic disorders from the throat, increases the bodily fire, removes the disorders of the *nāḍīs*, dropsy and the disorders of the bodily constituents (*dhātus*). This should be practiced all the time. 40-42.

Note: GhS (V: 64-67) and KP (132) do not mention about producing frictional sound during inhalation and exhalation. 40-42.

अथ सीत्कार¹ कुम्भकः —

सीत्कां दद्यात् सदा वक्त्रे घ्राणेनैव विसर्जयेत् /

एवमभ्यासयोगेन कामदेवो द्वितीयकः // 43 //

योगिनीचक्रसेव्यस्तु सृष्टिसंहारकारकः /

न क्षुधा न तृषा निद्रा तन्द्रालस्यं न जायते // 44 //

atha sītākarakumbhakah--

sītkaṁ dadyāt sadā vaktre ghrāṇenaiva visarjayet /

evamabhyāsayogena kāmadevo dvitīyakaḥ // 43 //

yoginīcakrasevyastu sṛṣṭisamhārakāraḥ /

na kṣudhā na tṛṣā nidrā tandrālasyaṁ na jāyate // 44 //

Tr: One should always inhale through the mouth with the sound 'sīt', retain and exhale through the nose. With this practice, one becomes like a cupid. He is regarded (served) by the *yoginī cakra*, becomes

1. a-सीत्कार. 2. HP(J) calls it *bhujāṅga kumbhaka*. It states :
केचिदति सीत्कारः केचिदाहुर्भुजंगमः / भुजंगालस्यभुं शान्तं सतां च सततं शिवः //

capable to create and destroy and does not suffer from hunger, thirst, sleep and drowsiness. 43-44.

Note: Many a time *yoginī cakra* is translated as the group of female partners of the aspirants in *tāntrika* tradition. However, here the meaning that is conveyed is the deities presiding over different *cakras* and their manifestations from *mūlādhāra* to *sahasrāra*. 43-44.

भवेत् स्वच्छन्देहस्तु सर्वोपद्रववर्जितः /
अनेन विधिना यस्तु योगीन्द्रो भूमिमण्डले // 45 //
bhavel svacchandadehastu sarvopadravavarjitah /
anena vidhinā yastu yogīndro bhūmimaṇḍale // 45 //

Tr: Moreover, by this practice, an eminent *yogī* becomes physically fit and free from all the worldly sufferings. 45.

जिह्वामूलेन रन्ध्रेण यः प्राणं सततं पिबेत् /
स भवेत् सर्वसिद्धानां भाजनं नात्र संशयः // 46 //
jihvāmūlena randhrena yaḥ prāṇam satatam pibet /
sa bhavel sarvasiddhānām bhājanam nātra saṁśayaḥ // 46 //

Tr: One undoubtedly is respected by all the *siddhas*, who always sucks the *prāṇa* through the root of the tongue. 46.

रसानां तालुयोगेन यः प्राणं सततं पिबेत् /
अब्दार्धेन भवेत्तस्य सर्वरोगपरिक्षयः // 47 //
rasanām tāluyogena yaḥ prāṇam satatam pibet /
abdhārdhena bhavettasya sarvarogaparikṣayaḥ // 47 //

Tr: One, who always draws the *prāṇa* in by pressing the tongue to the palate, becomes free from all the diseases in half a year. 47.

अथ शीतलीकुम्भकः -

जिह्वया वायुमाकृष्य पूर्ववत् कुम्भसाधनम् /
शनैस्तु घ्राण¹ रन्धाभ्यां रेचयेदनिलं सुधीः // 48 //
गुल्मप्लीहोदरं चापि वातपित्तं क्षुधां तृषाम् /
एतांश्च शीतलीनाम कुम्भकोऽयं निहन्ति च // 49 //

atha śītalīkumbhakah--

jihvayā vāyumākṛṣya pūrvavat kumbhasāadhanam /
śanaistū ghrāṇarandhrābhyāṁ recayedanilaṁ sudhīḥ // 48 //
gulmaplihodaram cāpi vātapittaṁ kṣudhāṁ tṛṣāṁ /
etānśca śītalīnāma kumbhako 'yaṁ nihanti ca // 49 //

Tr: The wise draws the air through the tongue, retains it in the manner told before and slowly exhales the air through the nostrils. This is *śītalī-kumbhaka*, which removes dropsy, disorders of the spleen, stomach and of *vāta* and *pitta* and controls hunger and thirst. 48-49.

Note: The name of this *prāṇāyāma* is described from its cooling effect on the body. KP (137-148) calls it *kāka-cañcu kumbhaka*. After inhalation, the protruded tongue is withdrawn and the lips closed. This is a variety, where the air is inhaled through mouth as also in *sītkārī*. In all other varieties of *prāṇāyāma*, the air is invariably inhaled and exhaled through the nose. *brahmānanda* cautions against exhaling through mouth. 48-49.

1.b-वृण. 2. Instead of verse 49, we get more elaborate description of *śītalī* in HP(J) as follows :

गुल्मप्लीहादयो दोषाश्च ज्वरपित्तक्षुधातृषा / रोगान् सर्वान् विनाशयन्ति विनाशि विविधानि च //
त्रिमासारास्थ कल्याणी जायते वाक् सरस्वती / जण्मारामाभ्यासयोगेन महारोगैः पशुघ्नते //
नाभिद्वयं भिद्यते वायुश्च महाशक्तिपक्षोभये / एतानि शीतली नाम कुम्भकोऽयं निहन्ति च //

अथ भस्त्रिकाकुम्भकः—

ऊर्वोरुपरि संस्थाप्य उभे पादतले तथा /

पद्मासनं भवेत् सम्यक् सर्वपापप्रणाशनम् // 50 //

atha bhastrikā-kumbhakah--

ūrvorupari samsthāpya ubhe pādatala tathā /

padmāsanaṁ bhavet samyak sarvapāpaprāṇāśanam // 50 //

Tr: Both the feet are placed on the (opposite) thighs, forming *padmāsana*, which removes all the sins. 50.

सम्यक् पद्मासनं बध्वा समग्रीवोदरः सुधीः /

मुखं संयम्य यत्नेन प्राणं घ्राणेन रेचयेत् // 51 //

यथा लगति हृत्कण्ठे कपालावधि सस्वनम्¹ /

यदा श्रमो भवेद्देहे तदा सूर्येण रेचयेत् // 52 //

वेगेन पूरयेत् सम्यक् हृत्पदमावधि मारुतम् /

पुनर्विरेचयेत्तद्वत् पूरयित्वा पुनः पुनः // 53 //

यथैव लोहकाराणां भस्त्रा वेगेन चाल्यते /

तथैव स्वशरीरम्यं चालयेत् पवनं शनैः // 54 //

यथाङ्गं भवेत् पूर्णं² पवनेन तथा लघु /

धारयेन्नासिकामध्यमांगुलिभ्यां तथा दृढम् // 55 //

कुम्भकं पूर्ववत् कृत्वा रेचयेदिदं यानिलम् /

कुण्डलीबोधनं कुर्यात् पापघ्नं सुखदं शुभम्³ // 56 //

samyak padmāsanaṁ badhvā samagrīvodaraḥ sudhīḥ /

mukhaṁ samyamya yatnena prāṇaṁ ghrāṇena recayet // 51 //

yathā lagati hṛtkanṭhe kapālāvadhi sasvanam /

yadā śrama bhaveddehe tadā sūryeṇa recayet // 52 //

1 a-पूर्व 2 a-पूर्ण 3 a-शुभ.

vegna pūrayet samyak hṛtpadmāvadhi mārutam /

punarvirccayet-tadvaṭ pūrayitvā punaḥ punaḥ // 53 //

yathaiva lohakārāṇāṁ bhastrā vegna cālyate

tathaiva svaśarīrasthaṁ cālayet pavanaṁ śanaiḥ // 54 //

yathodaraṁ bhavet pūrṇaṁ pavanena tathā laghu /

dhārayen-nāsikā-madhyamāṅgulibhyāṁ tathā dṛḍham // 55 //

kumbhakaṁ pūrvavat kṛtvā recayet-idyānilam /

kuṇḍlibodhanaṁ kuryāt pāpaghnaṁ sukhadaṁ śubham // 56 //

Tr: Adopting *padmāsana* correctly, the wise keeps the neck and trunk erect. With mouth closed, he exhales effortfully with sound through the right nostril in such a manner that the sensation is felt in the chest, throat and forehead. Then he quickly inhales properly. Thus he repeatedly inhales and exhales quickly like the bellows of an ironsmith. Then he inhales fully through right nostril and holds the breath as before by closing the nose without the use of middle and index fingers and exhales through the left nostril. This leads to the awakening of *kuṇḍalinī*, which removes the sins and leads to the feeling of well-being. 51-56.

Note: The technique of *bhastrikā* described here requires *kapāla-bhāti* to be done through the right nostril until fatigue sets in. Then one should inhale through the right nostril and after retaining the breath, by closing the nose without the use of index and middle fingers, he exhales through the left nostril. GhS (V: 70-72) requires twenty strokes of *kapāla-bhāti* through both the nostrils before retention of breath. *brahmānanda*, the commentator of *haṭha-pradīpikā*, interpretes the word *ghrāṇena*, meaning 'one nostril' for exhalation in *kapāla-bhāti*. In the description of the technique in the text, this nostril has been specifically mentioned as right nostril. Based on *kapāla-bhāti* done through one nostril, *brahmānanda* gives two traditions of *bhastrikā*, which may be described as follows:

a) Close the left nostril and exhale and inhale rapidly and forcefully several times. Then inhale through the right nostril, hold the breath to the capacity and exhale through the left nostril. After

this, close the right nostril and rapidly exhale and inhale several times through the left nostril. Then inhale through the left nostril, hold the breath to the capacity and exhale through the right nostril.

b) With the last two fingers, closing the left nostril, inhale through the right nostril and quickly exhale through the left by closing the right with the thumb. Repeat this several times. Then inhale through the right nostril, retain the breath with *jālandhara-bandha* and exhale through the left nostril. *brahmānanda* suggests the repetition of this also on the other side, by changing nostril for inhalations and exhalations. KP (168) gives still another variety called *antar-bhāstrā*, in which one exhales and inhales quickly through both the nostrils. Then, after inhaling through both the nostrils and holding the breath, one exhales through both the nostrils.

Scientific investigation on *bhāstrikā prāṇāyāma* indicated that, even prolonged practice of 45 minutes does not lead to an increase in the urinary acidity. For details, refer to YM (VI: 1: 9-18).

Although the rationale of closing the nose during *kumbhaka*, without the use of index and middle fingers, is not clear, in the *hāthayogic* and *tāntrika* texts, it is repeatedly emphasized. This arrangement of fingers is called *omkāra-mudrā*. *smṛtis* allow the use of all the five fingers for closing the nose during *prāṇāyāma*, which is called *prāṇava-mudrā*. 55-56.

ब्रह्मनाडीमुखे संस्थः कफाद्यर्गल¹नाशनम् /

सम्यग्गात्रसमुद्भूतं ग्रन्थित्रयविभेदकम् // 57 //

brahmanāḍī-mukhe samsthaḥ kaphādyargala-nāśanam /
samyag-gātra-samudbhūtaṁ granthitraya-vibhedakam 57

Tr: This practice removes the obstructions like mucus

sticking on the mouth of *brahma-nāḍī*, destroys the impediments in the passage of the frontal sinuses and pierces the three *granthis* in the body. 57.

उन्मन्यवाप्तये सर्वेऽभ्यसनीया हि कुम्भकाः /

विशेषेणैव कर्तव्यं भस्त्राख्यं कुम्भकाभिधम् // 58 //

unmanyavāptaye sarve 'bhyasanīyā hi kumbhakāḥ /
viśeṣeṇaiva kartavyaṁ bhastrākhyam kumbhakābhidham 58

Tr: One should practise all the *kumbhakas*, especially *bhāstrikā-kumbhaka*, to attain the state of *unmanī*. 58.

अथ भ्रामरीकुम्भकः—

वेगोदघोषं पूरकं भृङ्गनादं भृङ्गीनादं रेचकं मन्दं मन्दम् /

योगीन्द्राणां नित्यनम्यसयोगाच्चित्ते जाता काचिदानन्दलीला // 59 //

atha bhrāmārī-kumbhakah--

vegodghoṣam pūrakam bhrāṅganādam

bhrṅgīnādam recakam mandam mandam /

yogīndrāṇām nityam-abhyāsayogāc-

citte jātā kācidānandalīlā // 59 //

Tr: One inhales forcefully to produce the sound resembling that of a male bee and exhales very slowly, creating a sound similar to that of a female bee. This technique, if practised daily, fills the mind of the *yogī* with exceptionally ecstatic feelings. 59.

Note: The humming sound resembling that of a male and

1. Additional verse in HP(J) :

यः करोति घनाभ्यासं तस्य सिद्धिर्न दूरतः / वायुसिद्धिर्भविष्येति कमात् पुंसो न संशयः //

2. An additional verse in HP(J) regarding *bhrāmārī* :

नादोत्पत्तिस्त्वनेन शुद्धभृङ्गरागोपमम् / भ्रामरन्ध्रे सुषुम्नायां सांगोपांगकलेभरे //

female bee during *pūraka* and *recaka* is produced by pronouncing the nasalised sound as in the word *gaṅgā*, accompanied by the vibrations of the soft palate. GhS (V: 73-77) gives a different technique of *bhrāmarī*. 59.

अथ मूर्च्छाकुम्भकः—

पूरकान्ते गाढतरं बध्वा जालन्धरं शनैः /

रेचयेन्मूर्च्छनाख्योऽयं मनोमूर्च्छा सुखपदा // 60 //

atha mūrccchā kumbhakah--

pūrakānte gādhataram badhvā jālandharam śanaiḥ /

recayen-mūrccchanākhyo 'yaṃ manomūrccchā sukhapradā 60/

Tr: One firmly adopts *jālandhara bandha* at the end of *pūraka* and slowly practises *recaka* (while maintaining *jālandhara bandha*). This brings *manomūrccchā*, causing loss of awareness and happiness. 60.

अन्तःप्रवर्तिताधारमारुता पूरितोदरः /

साक्षात्पयस्यगाधेऽपि प्लवते पद्मपत्रवत् // 61 //

(plāvinī-kumbhaka)³:-

antaḥpravarititādhāramārutā pūritodarah /

sākṣāt payasyagādhe 'pi plavate padmapatravat // 61 //

Tr: With the help of stomach (and the lungs) completely filled with the air, a *yogī* easily floats like a lotus leaf on the deepest of waters. 61.

Note: *plāvinī*, as one of the eight *kumbhakas*, has not been

1. We get an additional verse in HP(J) regarding *mūrccchanā kumbhaka*-

2. In HP(J) we get one more verse regarding *plāvinī kumbhaka*- तदर्थं च प्लवते घोरतः साधारणे / तत्र प्रवर्तिता नाडी प्रायसो गतितो भिन्नाम् // 3. a.b- not available

mentioned in the text. However, its technique is given here. Swāmī Kuvalayānanda describes the technique of *plāvinī* as follows: Swallowing the air several times, just as we eat food or drink water, until one gets his stomach inflated and the abdomen bulges out. Then he inhales fully and holds his breath as long as possible before he exhales. While practising rounds of *prāṇāyāma*, his stomach remains inflated with air that he has swallowed in the beginning. After the practice of desired rounds of *prāṇāyāma*, he empties the stomach by erutations (refer YM VI: 4: 318-320). 61.

प्राणायामस्त्रिधा प्रोक्तो रेचकपूरककुम्भकैः /

सहितः केवलश्चेति कुम्भको द्विविधो मतः // 62 //

prāṇāyāmastridhā prokto recakapūrakakumbhakaiḥ /
sahitaḥ kevalaśceti kumbhako dvividho mataḥ // 62 //

Tr: Practice of *prāṇāyāma* comprises three phases—*recaka*, *pūraka* and *kumbhaka*. *kumbhaka* is of two kinds: *sahita* and *kevala*. 62.

अथ सहितकुम्भकः—

रेचयेत् पूरकं कुर्याच्छनैः सहितकुम्भकैः /

केवलस्य तु सिद्धिः स्यात् यावत्¹ सहितमभ्यसेत् // 63 //

atha sahita-kumbhakah:-

recayet pūrakam kuryācchanaiḥ sahitakumbhakaiḥ /

kevalasya tu siddhiḥ syāt yāvat sahitamahhyaset // 63 //

Tr: When *kumbhaka* is accompanied by *pūraka* and *recaka*, it is called *sahita-kumbhaka*. One should continue practising *sahita* until one attains *kevala* stage. 63.

अथ केवलकुम्भकः—

रेचकं पूरकं त्यक्त्वा¹ सुखं यद्वायुधारणम् /
प्राणायामोऽयमित्युक्तः स वै केवलकुम्भकः // 64 //

atha kevala-kumbhakah:-

*recakam pūrakam tyaktvā sukham yad vāyudhāraṇam /
prāṇāyāmo 'yamityuktaḥ sa vai kevalakumbhakah // 64 //*

Tr: Retention of breath with great ease irrespective of inhalation or exhalation, is called *kevala-kumbhaka*. 64.

केवले कुम्भके सिद्धे रेचपूरकवर्जिते /
न तस्य दुर्लभं किञ्चित् त्रिषु लोकेषु वर्तते // 65 //

*kevale kumbhake siddhe recapūrakavarjite /
na tasya durlabham kiñcit triṣu lokeṣu vartate // 65 //*

Tr: When one masters *kevala-kumbhaka*, irrespective of inhalation or exhalation, nothing remains unachievable for him in the three worlds. 65.

मिद्वं केवलकुम्भेन यथेष्टं वायुधारणम् /
गजयोगपदं चैव लभतं नात्र संशयः // 66 //

*siddham kevalakumbhena yatheṣṭam vāyudhāraṇam /
rājayogapadam caiva labhate nātra saṁśayaḥ // 66 //*

Tr: Through the accomplishment of *kevala-kumbhaka*, one can easily hold the breath as one desires and one undoubtedly attains the state of *rājayoga*. 66.

कुम्भकं प्राणरेचान्ते कुर्याच्चित्तं निराश्रयम् /
एवमभ्यासयोगेन राजयोगपदं व्रजेत् // 67 //

*kumbhakam prāṇarecānte kuryāccittam nirāśrayam /
evamabhyāsayogena rājayogapadam vrajet // 67 //*

Tr: One should make the mind objectless by retaining the breath after exhalation. This practice also brings about the state of *rājayoga*. 67.

कुम्भकात् कुण्डलीबोधः कुण्डलीबोधतो भवेत् /
अनर्गला सुषुम्ना च हठसिद्धिश्च जायते // 68 //

*kumbhakāt kuṇḍalībodhaḥ kuṇḍalībodhato bhavet /
anargalā suṣumnā ca haṭhasiddhiśca jāyate // 68 //*

Tr: Practice of *kumbhaka* brings arousal of *kuṇḍalī*, which (further) leads to free passage (of *prāṇa*) into *suṣumnā* and consequently one attains success in *haṭha-yoga*. 68.

हठं विना राजयोगो राजयोगं विना हठः /
न सिध्यति ततो युग्ममानिषत्तेः समभ्यसेत् // 69 //

*haṭham vinā rājayogo rājayogam vinā haṭhaḥ /
na sidhyati tato yugmamāniṣatteḥ samabhyaset // 69 //*

Tr: *haṭha* without *rājayoga* cannot be perfected, so also, *rājayoga* without *haṭha* cannot be accomplished. Therefore, one should practise both, until one attains the state of *niṣpatti* (*samādhi*). 69.

आहारः क्षीयते योगैः कृष्णपक्षे तु चन्द्रमाः /
 शुक्लपक्षे तथा चन्द्रस्तथा चासावमृतो भवेत्¹ // 70 //

āhāraḥ kṣiyate yogaiḥ kṛṣṇapakṣe tu candramāḥ /
śuklapakṣe tathā candras-tathā cāsāvamṛto bhavet // 70 //

Tr: With the practices of *yoga*, food intake gets reduced like the waning of the moon in the dark fort-night and the *yogī* is filled with nectar (*amṛta*) like the moon in the bright fort-night. 70.

वपुःकृशत्वं वदने प्रसन्नता नादस्फुटत्वं नयने सुनिर्मले /
 आरोग्यता बिन्दुजयोऽग्निदीपनं नाडीविशुद्धिर्हठसिद्धि² लक्षणम् // 71 //

vapuḥkṛśatvaṃ vadane prasannatā
nādasphuṭatvaṃ nayane sunīrmale /
ārogyatā bindujayo 'gnidīpanaṃ
nādiviśuddhir haṭhasiddhilakṣaṇam // 71 //

Tr: The signs of success in *haṭhayoga* are:- slimness of the body, cheerful face, hearing of the mystical sound, brightness in the eyes, sense of well-being, control over the *bindu*, increase in gastric fire and purification of the *nāḍīs*. 71.

इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्मारामविरचितानां

हठप्रदीपिकायां चतुर्थोपदेशः // 4 //

iti śrī-sahajānanda-santāna-cintāmaṇi-svātmārāma-viracitāyāṃ
haṭhapradīpikāyāṃ caturthopadeśaḥ // 4 //

Thus (ends) the fourth chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 4 //

Fifth Chapter

अथ मुद्रा-

सशैलवनधात्रीणां यथाधारो हि नायकः /
 सर्वेषां योगतन्त्राणां तथाधारो हि कुण्डली // 1 //

atha mudrā:-

saśailavanadhātrīṇāṃ yathādhāro hi nāyakaḥ /
sarveṣāṃ yogatantrāṇāṃ tathādhāro hi kuṇḍalī // 1 //

Tr: *kuṇḍalinī* forms the very foundation of the entire science of *yoga* in the manner the Lord of serpents is the support of the earth, with all its forests and mountains. 1.

सुप्ता गुरुप्रसादेन यदा जागर्ति कुण्डली /
 तदा सर्वाणि पद्मानि भिद्यन्ते ग्रन्थयस्तथा // 2 //

suptā guruprasādena yadā jāgarti kuṇḍalī /
tadā sarvāṇi padmāni bhidyante granthayastathā // 2 //

Tr: When the dormant *kuṇḍalī* gets aroused by the grace of *guru*, then alone all the *padmas* (lotuses — *cakras*) and the *granthis* (knots) get pierced. 2.

प्राणस्य शून्यपदवी तथा राजपथायते /
 तथा चित्तं निरालम्बं तथा कालस्य वञ्चनम् // 3 //

prāṇasya śūnyapadavī tathā rājapathāyate /
tathā cittaṃ nirālambaṃ tathā kālasya vañcanam // 3 //

Tr: Thus, the *prāṇa* moves freely through the royal passage (*suṣumnā*), which renders the mind objectless and death is defied. 3.

सुषुम्ना शून्यपदवी ब्रह्मरन्ध्रं महापथम् /
श्मशानं शाम्भवी मध्यमार्गश्चेत्येकवाचकाः ॥ 4 ॥

*suṣumnā śūnyapadavī brahmarandhram mahāpatham /
śmaśānam śāmbhavī madhyamārgaścetyekavācakāḥ ॥ 4 ॥*

Tr. *suṣumnā, śūnya-padavī, brahma-randhra, mahāpatha, śmaśāna, śāmbhavī* and *madhya-mārga* are synonyms. 4.

तस्मात् सर्वप्रयत्नेन प्रबोधयितुमीश्वरीम् /
ब्रह्मद्वारमुखे सुप्तां मुदाभ्यासेन बोधयेत्¹ ॥ 5 ॥

*tasmāt sarvaprayatnena prabodhayitum-īśvarīm /
brahmadvāramukhe suptām mudrābhyāscna bodhayet ॥ 5 ॥*

Tr. One should put all the efforts in practising the *mudrās* to awaken *īśvarī (kuṇḍalī)*, which lies dormant at the entrance of *brahma-dvāra*. 5.

अथ दशमुद्राः-

महामुद्रा महाबन्धो महावेधश्च खेचरी /
उड्डीयानं मूलबन्धो बन्धो जालन्धराभिधः ॥ 6 ॥
करणी विपरीताख्या वज्रोली शक्तिचालनम् /
इदं हि मुदादशकं जरावरणनाशनम् ॥ 7 ॥

atha daśa-mudrās:-

*mahāmudrā mahābandho mahāvedhaśca khecarī /
udḍiyānam mūlabandho bandho jālandharābhidhaḥ ॥ 6 ॥
karaṇī viparītākhyā vajrolī śakticālanam /
idaṁ hi mudrādaśakam jarāvaraṇa-nāśanam ॥ 7 ॥*

Tr. *mahāmudrā, mahābandha, mahāvedha, khecarī,*

i.b-मुद्रायां विधीयते.

udḍiyāna, mūlabandha, jālandhara-bandha, viparīta-karaṇī, vajrolī and *śakti-cālanā*—are the ten *mudrās*, which overcome old age and death. 6-7.

Note: GhS (3rd ch.) describes 25 *mudrās*, in which are included the ten *mudrās* mentioned here. The nature of the *mudrās* described in GhS is more physical or physiological at one hand and more psychological at the other.

JPR, however, describes 24 *mudrās*, which are different from the list of GhS. These are—*saṁkṣobhaṇī, drāvaṇī, ākarṣaṇī, vaśyā, unmada, mahāṅkuśā, trikhāṇḍā, virajā, viparīta-karaṇa, mūlabandha, kāmārāja, udḍiyāna, jālandhara, mahāmudrā, mahābandha (pūrṇagīrā), mahāvedha, khecarī, varaṇaka, sahajolī, śaṇmukhī, cācarī, bhūcarī, agocarī* and *unmanī*.

JPR suggests that *mahāmudrā, mahābandha* and *mahāvedha* are to be practised together. The description of *mahābandha* and *mahāvedha* is differently given. The place of *mahāmudrā* is said to be *yonī-sthāna*, that of *mahābandha* is *kaṇṭha-sthāna* and that of *mahāvedha* is *daśama-sthāna (brahma-randhra)*. 6-7.

वज्रोलीरमरोलीश्च¹ सहजोली²स्त्रिधा मता /

एतेषां लक्षणं वक्ष्ये कर्तव्यं च विशेषतः ॥ 8 ॥³

vajrolīramarolīśca sahajolīstridhā matā /

eteṣāṁ lakṣaṇam vakṣyc kartavyam ca viśeṣataḥ ॥ 8 ॥

Tr. *vajrolī, amarolī* and *sahajolī* comprise a group of three. Their characteristics and special techniques are being narrated by me. 8.

1.a-अमरोलीश्च. 2.a-सहजोली. 3. This verse is misplaced in the text after गोलीयं... (V: 10). Logically, it should appear here enumerating the number of *mudrās*. So, the editors have changed its position.

आदिनाथोदितं सर्वमष्टैश्वर्यप्रदायकम् /
वल्लभं सर्वसिद्धानां¹ दुर्लभं महतामपि // 9 //

*ādināthoditam sarvam-aṣṭaiśvarya-pradāyakam /
vallabham sarvasiddhānām durlabham mahatāmapi // 9 //*

Tr. These *mudrās*, propagated by *ādinātha*, which bestow upon one the eight supernatural powers, are highly respected by all the *siddhas* but are difficult to be attained even by the great. 9.

गोपनीयं प्रयत्नेन यथा रत्नकरण्डकम् /
कस्यचिन्नैव वक्तव्यं कुलस्त्रीसुरतं यथा // 10 //

*gopanīyam prayatnena yathā ratnakaraṇḍakam /
kasyacinnaiva vaktavyam kulastri-suratam yathā // 10 //*

Tr. These should be preserved carefully like the casket of jewels and should not be related to anybody, like a noble woman would not disclose about her sexual pleasures. 10.

अथ महामुद्रा-

महामुद्रा नभोमुद्रा उड्डियानं जालन्धरम् /
मूलबन्धं च यो वेत्ति स योगी सिद्धिभाजनम् // 11 //

atha mahāmudrā:-

*mahāmudrā nabhomudrā uḍḍiyānaṁ jālandharam /
mūlabandham ca yo vetti sa yogī siddhibhājanam // 11 //*

Tr. A *yogī*, who is well versed with the practices of *mahāmudrā*, *nabhomudrā*, *uḍḍiyāna*, *jālandhara* and *mūlabandha*, becomes eligible for the success (*siddhis*) in *yoga*. 11.

Note: The verse is similar to that of GS (32). *nabhomudrā* is a synonym for *khecari-mudrā*. 11.

1.b-सर्वसिद्धानां.

वक्षोन्यस्तहनुः¹ प्रपीड्य सुचिरं योनिं च वामाङ्घ्रिणा /
हस्ताभ्यामनुधारयन् प्रसारितं पादं तथा दक्षिणम् //

आपूर्य श्वसनेन कुक्षियुगलं बध्वा शनै रेचयेत् /
एषा व्याधिविनाशिनी सुमहती मुद्रा नृणां कथ्यते // 12 //

*vakṣonyastahanuḥ prapīḍya suciram yoniṁ ca vāmāṅghriṇā /
hastābhyāmanudhārayan prasāritam pādāṁ tathā dakṣiṇam //
āpūrya śvasanena kuṁkṣiyugalam badhvā śanai recayet /
eṣā vyādhivināśinī sumahatī mudrā nṛṇāṁ kathyate // 12 //*

Tr. Place the chin on the chest, press the perineum with left heel, stretch the right leg and hold the right foot with both the hands, inhale through the nose, hold the air in the chest and slowly exhale. This forms a great (*mahā-*) *mudrā*, which removes diseases of the practitioner. 12.

Note: This verse is also similar to that of GS (33) with a little variation. This does not appear in many of the copies of HP.

पादमूलेन वामेन योनिं सम्पीड्य दक्षिणम् /
पादं प्रसारितं धृत्वा कराभ्यां पूरयेन्मुखम् // 13 //

कण्ठे बन्धं समारोप्य धारयेद्वायुमूर्ध्वतः /
ततः शनैः शनैरेव रेचयेन्न च वेगतः // 14 //

*pādamūlena vāmena yoniṁ sampīḍya dakṣiṇam /
pādāṁ prasāritam dhṛtvā karābhyāṁ pūrayen-mukham // 13 //
kaṇṭhe bandham samāropya dhārayed vāyumūrdhvataḥ /
tataḥ śanaiḥ śanaireva recayenna ca vegataḥ // 14 //*

Tr. Press the perineum with the left heel, stretch the right leg and hold it with both the hands, inhale the air and apply

1.b-मुखा.

jālandhara-bandha and retain the air in the upper region; thereafter, exhale very slowly, not quickly. 13-14.

Note: This is repetition of the technique of *mahāmudrā* in other words.

The technique of *mahāmudrā* consists of the combination of four different practices—1) *siddhāsana*, 2) *pāścimottānāsana*, 3) *kumbhaka* and 4) practice of *bandhas*.

There are different traditions following variations in the practice of *mahāmudrā*.

haṭhapradīpikā tradition—The technique described by *svātmārāma* requires only two *bandhas*, namely *mūlabandha* and *jālandhara-bandha* during the practice of *mahāmudrā*. He omits *uddiyāna-bandha*.

brahmānanda's tradition-- *brahmānanda*, the commentator of HP, who is trained in a tradition different from that of *svātmārāma*, differs on two points. He wants big toe and not the foot to be caught hold of in the hooks of the index fingers and not in the finger lock. Secondly, he advises *jihvā-bandha* to be coupled with *kumbhaka* and not three *bandhas*.

gheraṇḍa saṃhitā tradition-- In this tradition, *mūlabandha* and *uddiyāna-bandha* do not form a part of *mahāmudrā* technique. It advises only *jālandhara-bandha* combined with *bhrūmadhya-dṛṣṭi* or gazing in-between the eyebrows.

śivasamhitā tradition-- It prescribes only *jālandhara-bandha* omitting both *uddiyāna* and *mūla-bandha*. During *jālandhara-bandha* the *bhrūmadhya-dṛṣṭi* is not required.

bālakṛṣṇa's tradition-- While commenting upon *mahāmudrā*, *bālakṛṣṇa*, the commentator of HP, mentions another variety of the technique in which *mūlabandha* and *jālandhara-bandha* are hinted and the *vāyu* is to be held in the *brahmānanda*. He suggests that after practising with *candra-nāḍī* (left nostril), it should be repeated with *sūrya-nāḍī* (right nostril).

mādhavīya tradition-- In the *mādhavīya* tradition mentioned by Swāmī Kuvalyānanda, the extended leg is caught at the foot with finger-lock. Inhalation is done with sound by partial contraction of glottis as in *ujjāyī*. There is simultaneous practice of all the three *bandhas* namely *mūla*, *uddiyāna* and *jālandhara* during *kumbhaka*.

A comparison of the various techniques prescribed by different traditions noted above will show that the *mādhavīya* tradition makes the practice of *mahāmudrā* most difficult. However, it is the most perfect of the lot. As a progression based on simple to difficult principle, the sequence of the practice of *mahāmudrā* may be mentioned as follows—1) SS tradition, 2) GS tradition, 3) *brahmānanda*'s tradition, 4) HP tradition, 5) *bālakṛṣṇa*'s tradition and 6) *mādhavīya* tradition.

For detailed discussion of *mahāmudrā*, refer to YM (V-1:59-76). 13-14.

चन्द्राङ्गे तु समभ्यस्य सूर्याङ्गे पुनरभ्यसेत् /

यावत्तुल्या¹ भवेत् संख्या ततो मुद्रां विसर्जयेत् // 15 //

candrāṅge tu samabhyasya sūryāṅge punarabhyaset /

yāvattulyā bhavet saṃkhyā tato mudrāṃ visarjayet // 15 //

Tr. After practising it on the left side, repeat on the right to make even number of rounds, after which one should release the *mudrā*. 15.

Note: According to *brahmānanda*, the *vāyu*, meaning air, is contained on the left side when *mahāmudrā* is practised with right leg extended. The left lung gets full scope for expansion, but the right one is only half-filled on account of the bend of the trunk. 15.

यथा दण्डाहतः सर्पो दण्डाकारः प्रजायते /

ऋज्वीभूत्वा² तथा शक्तिः कुण्डली सहसा भवेत् // 16 //

1. a-यावत्तुल्या. 2. b-भूत्वा.

*yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate /
rjvī bhūtvā tathā śaktiḥ kuṇḍalī sahasā bhavet // 16 //*

Tr. Just as a snake, hit by a stick, becomes straight, similarly, the *kuṇḍalī* becomes straight, as a result of this *mudrā*. 16.

तदा सा मरणावस्था जायते¹ द्विपुटाश्रिता /
इयं खलु महामुद्रा महासिद्धैः प्रशस्यते // 17 //
*tadā sā maraṇāvasthā jāyate dvipuṭāśritā /
iyam khalu mahāmudrā mahāsiddhaiḥ praśasyate // 17 //*

Tr. This brings about the cessation of the working of the two *nāḍīs* (*iḍā* and *piṅgalā*). This *mahāmudrā* is highly eulogized by the great *siddhas*. 17.

महाक्लेशादयो दोषा जीर्यन्ते मरणादयः /
महामुद्रा च तेनैव वदन्ति विबुधोत्तमाः // 18 //
*mahākṣeśādayo doṣā jīryante maraṇādayaḥ /
mahāmudrā ca tenaiva vadanti vibudhottamāḥ // 18 //*

Tr. Thus one overcomes the great afflictions like *avidyā* inclusive of (fear from) death. That is why the eminent scholars call this *mahāmudrā*. 18.

न हि पथ्यमपथ्यं वा रसाः सर्वेऽपि नीरसाः /
अपि भुक्तं विषं घोरं पीयूषमिव जीर्यति // 19 //
*na hi pathyamapathyam vā rasāḥ sarve 'pi nīrasāḥ /
api bhuktaṁ viṣam ghoram pīyūṣamiva jīryati // 19 //*

Tr. For him, there is nothing like recommended or prohibited food, all that is tasteless becomes tasty, even deadliest poison is digested like milk. 19.

क्षयकुष्ठगुदावर्तगुल्माजीर्णाः पुरोगमाः /
तस्य दोषाः क्षयं यान्ति महामुद्रां च योऽभ्यसेत् // 20 //
*kṣayakuṣṭhagudāvarṭtagulmājīrṇāḥ purogamāḥ /
tasya doṣāḥ kṣayaṁ yānti mahāmudrāṁ ca yo 'bhyaset // 20 //*

Tr. All diseases like—consumption, skin disease, constipation, glandular enlargement, indigestion and many others are removed by the practice of *mahāmudrā*. 20.

शोधनं नाडीजालस्य चालनं चन्द्रसूर्ययोः /
रसनाशोषणं चैव महामुद्राभिधीयते // 21 //
*śodhanam nāḍījālasya cālanam candrasūryayoḥ /
rasanāśoṣaṇam caiva mahāmudrābhidhīyate // 21 //*

Tr. It is called *mahāmudrā*, since it purifies the network of the *nāḍīs*, activates *candra* and *sūrya* (*nāḍīs*) and causes absorption (of the nectar) by the tongue. 21.

कथितेयं महामुद्रा महासिद्धिकरी नृणाम् /
गोपनीया प्रयत्नेन जरामृत्युविनाशिनी // 22 //
*kathiteyaṁ mahāmudrā mahāsiddhikarī nṛṇām /
gopanīyā prayatnena jarāmṛtyuvinaśīnī // 22 //*

Tr. *mahāmudrā* is supposed to bring great accomplishments to the aspirants and it removes the fear from death and old age. Therefore, it should be carefully protected. 22.

अथ महाबन्धः-

पार्श्वभागेन पादस्य योनिस्थानं नियोजयेत् /
वामोरूपरि संस्थाप्य दक्षिणं चरणं तथा // 23 //
पूरयित्वा मुखे वायुं हृदये चिबुकं दृढम्¹ /
निष्पीड्य योनिमाकुञ्च्य मनो मध्ये नियोजयेत् // 24 //

atha mahābandhaḥ--

*pārṣṇibhāgena pādasya yonisthānaṁ niyojayet /
vāmorūpari saṁsthāpya dakṣiṇaṁ caraṇaṁ tathā // 23 //
pūrayitvā mukhe vāyuṁ hṛdaye cibukaṁ dṛḍham /
niṣpīdya yonimākuñcyā mano madhye niyojayet // 24 //*

Tr. Place the (left) heel at the perineum. Place the right foot on the left thigh. Inhale the air and apply *jālandhara bandha*. Contract the pelvic floor (applying *mūlabandha*) and fix the mind the middle path (*suṣumnā*). 23-24.

धारयित्वा यथाशक्ति रेचयेदनिलं शनैः /
मव्यांगे पूर्वमभ्यस्य दक्षांगे पुनरभ्यसेत् // 25 //
*dhārayitvā yathāśakti recayedanilaṁ śanaiḥ /
savyāṅge pūrvamabhyasya dakṣāṅge punarabhyaset // 25 //*

Tr. Retain the air to capacity and exhale slowly. After practising this on the left side, repeat it on the right. 25.

अयं खलु महाबन्धो महासिद्धिप्रदायकः /
कालपागमहाबन्धविमोचनविचक्षणः // 26 //
*ayaṁ khalu mahābandho mahāsiddhi-pradāyakaḥ
kālapāga-mahābandha-vimocana-vicakṣaṇaḥ // 26 //*

Tr. This *mahābandha* indeed bestows extraordinary powers and is able to remove the noose of death effectively. 26.

अयं तु सर्वनाडीनामूर्ध्वगमनबोधकः /
त्रिवेणीसंगमं धत्ते केदारं प्रापयेन्मनः // 27 //
*ayaṁ tu sarvanāḍīnām-ūrdhvagamana-bodhakaḥ /
triveṇīsaṅgamaṁ dhātte kedāraṁ prāpayen-manah // 27 //*

Tr. This, moreover, stimulates all the (currents of the) *nāḍīs* moving in upward direction, brings about the confluence of the three *nāḍīs* (*idā*, *piṅgalā* and *suṣumnā*) and fixes the mind between the eye-brows (*kedāra*). 27.

Note: *triveṇī saṅgama* indicates the confluence of the three rivers – *gaṅgā*, *yamunā* and *sarasvatī*. This analogy is implied here in case of confluence of *idā*, *piṅgalā* and *suṣumnā* (which are regarded as *gaṅgā*, *yamunā* and *sarasvatī*). The place of confluence here is called *kedāra*, which is the centre of the eyebrows. 27.

मतान्तरे तु केषाञ्चित् कण्ठबन्धं विसर्जयेत् /
राजदन्तस्थजिह्वायां बन्धः शस्तो¹ विधीयते² // 28 //
*matāntare tu keṣāñcit kaṇṭhabandhaṁ visarjayet /
rājadantastha-jihvāyāṁ bandhaḥ śasto vidhīyate // 28 //*

Tr. According to some, *jālandhara bandha* should be replaced by pressing the tongue against the palate (*jihvā bandha*), which is preferable. 28.

Note: GhS (II: 14-15) gives a slightly different technique of *mahābandha*, in which one presses firmly the root of the anus with

the ankle of the left foot. Then one presses the left ankle with the right foot and slightly shaking the heel contracts the perineum and holds the breath by *jālandhara-bandha*. HP clearly prescribes *pūraka*, *kumbhaka* and *recca*, whereas GhS simply refers to *jālandhara-bandha*. Here HP quotes an alternative view regarding the use of *jihvā-bandha*, substituting the *jālandhara-bandha*. Śrī-pūrṇanātha, editor of SSP, describes *rājadanta* as a hole at the root of the uvula. Accordingly, the tongue would have to be pressed against the uvula. 28.

रूपलावण्यसम्पन्ना यथा स्त्री पुरुषं विना /
महामुद्रामहाबन्धौ निष्फलौ वेधवर्जितौ // 29 //
rūpalāvanya-sampannā yathā strī puruṣam vinā /
mahāmudrā-mahābandhau niṣphalau vedhavarjitau // 29 //

Tr. Just as the beauty of a woman is useless without a husband, so also, *mahābandha* and *mahāmudrā* are futile without the practice of *vedha* (*mahāvedha*). 29.

अथ महावेधः-

महाबन्धे¹ स्थितो योगी कृत्वा पूरकमेकधा /
वायूनां² गतिमाकृष्य निभृतं कण्ठमुद्रया // 30 //
न्यस्तहस्तयुगो भूमौ स्फिचौ सन्ताडयेच्छनैः /
जंघाद्वयं समाकृष्य वायुः स्फुरति मध्यगः // 31 //

atha mahāvedhah:-

mahābandhe sthito yogī kṛtvā pūrakamekadhā /
vāyūnām gatimākṛṣya nibhṛtaṁ kaṇṭhamudrayā // 30 //
nyastahastayugo bhūmau sphicau santādayecchanaish /
jaṅghādvayaṁ samākṛṣya vāyuḥ sphurati madhyagah // 31 //

1. A-महाबन्धे. S. A-वायुना.

Tr. While practising *mahābandha*, a *yogī* should carefully inhale and retain the air and apply *jālandhara bandha*. Firmly placing the palms on the ground, carefully he strikes the floor with the posterior by contracting the pair of thighs. Thus the *vāyu* moves into *suṣumnā*. 30-31.

सोमसूर्याग्निसम्बन्धाज्जायते चामृताय वै /
मृतावस्था समुत्पन्ना ततो वायुं विरेचयेत् // 32 //
somasūryāgni-sambandhāj-jāyate cāmṛtāya vai /
mṛtāvasthā samutpannā tato vāyuṁ virecayet // 32 //

Tr. This brings the currents of *soma* (*iḍā*), *sūrya* (*piṅgalā*) and *agni* (*suṣumnā*) together, which yields immortality. Then one exhales. 32.

Note: By *mṛtāvastā* here is meant the cessation of the activities of *iḍā* and *piṅgalā*. 32.

महावेधोऽयमभ्यस्तो महासिद्धिप्रदायकः /
वलीपलितवेपघ्नः सेव्यते साधकोत्तमैः // 33 //
mahāvedho 'yam-abhyasto mahāsiddhi-pradāyakah /
valīpalita-vepaghnaḥ sevyaṭe sādhakottamaiḥ // 33 //

Tr. With the practice of *mahāvedha*, one attains great accomplishments and gets rid of wrinkles, grey hair and tremors. The great aspirants practise this. 33.

एतत् त्रयं महागुह्यं जरामृत्युविनाशनम् /
वह्निवृद्धिकरं चैवमणिमादिगुणप्रदम् // 34 //
etat trayam mahāguhyam jarāmṛtyu-vināśanam /
vahnivṛddhikaram caivam-aṇimādi-guṇapradam // 34 //

Tr. These three together are to be kept secret, which remove fear of death and old age. This also stimulates gastric fire and offers eight supernatural powers like *apīmā* etc. 34.

अष्टधा क्रियते चैव यामे यामे दिने दिने /

पुण्यसम्भारसन्धायि पापौघभिदुरं सदा // 35 //

aṣṭadhā kriyate caiva yāme yāme dine dine /

punya-sambhāra-sandhāyi pāpaugha-bhiduraṃ sadā // 35 //

Tr. This is practised everyday, eight times every three hours. It helps to accumulate merits and destroy multitude of sins. 35.

सम्यक् शिक्षावतामेवं स्वल्पं प्रथमसाधनम् /

वह्निस्त्रीपथिसेवानागादौ वर्जनमाचरेत् // 36 //

samyak śikṣāvalāmevaṃ svalpaṃ prathama-sāadhanam /
vahni-stri-pathi-sevānām-ādau varjanam-ācaret // 36 //

Tr. It is of primary importance even for those who are well trained. (While undergoing this practice), one should carefully avoid contact with fire, woman and taking long walk. 36.

अथ खंचरीमुद्रा -

कपालकुहरे जिह्वा प्रविष्टा विपरीतगा /

भ्रुवोरन्तर्गता दृष्टिर्मुद्रा भवति खंचरी // 37 //

atha khecarī-mudrā:-

kapālahuhare jihvā praviṣṭā viparītagā /

bhruvorantargatā dṛṣṭir-mudrā bhavati khecarī // 37 //

Tr. Fold the tongue and insert it into the cavity (nasopharyngeal) in the skull and fix the gaze between the eyebrows. This is *khecarī mudrā*. 37.

Note: It is not enough to take the tip of the tongue to the root of nasopharynx. One has to simultaneously breathe in and drive the *prāṇa* to that place. Otherwise, there will only be stupor and loss of consciousness (see verse HP: 7: 47). 37.

छेदनचालनदोहैर्जिह्वां क्रमेण वर्धयेत् /

यावद् भूमध्यं स्पृशति तदानीं खंचरीसिद्धिः // 38 //

chedana-cālana-dohair jihvāṃ krameṇa vardhayet /

yāvad bhrumadhyam spṛśati tadānīm khecarī-siddhiḥ // 38 //

Tr. The tongue should be lengthened gradually by cutting, moving and milking, until it touches the center of the eyebrows. Then alone *khecarī* is perfected. 38.

Note: There are six processes involved in the perfection of *khecarī-mudrā*, out of which, only three, namely, *chedana*, *cālana* and *dohana* are mentioned here. The other three are *manthana*, *praveśana* and *mantra*, as described in JPR by *jayatarāma*. *chedana*, *cālana*, *dohana* processes are not to be practised successively, but all these three should start at once.

manthana or *gharṣaṇa* involves rubbing with the thumb on the four places three times a day. These four places are – frenum under the tongue, root of the tongue, palate and uvula.

khecarī mantra given in HP (J) is as follows –

aiṃ hriṃ śrīṃ klīm haṃ uṃ soṃ.

The *mantra* is recited in both obverse and reverse manner.

In JPR by *jayata-rāma*, however, we get more details. The *mantra* given is quite different. It is – *hrām hriṃ hrum hraim hrauṃ hrah.*

It is to be recited with the *ṛṣi kapila*, *devatā* (deity) *śrīmannārāyaṇa* and *vinīyoga* (application) is *khecarī mudrā* *sādhana* *siddhi*. The *nyāsa*s are given as follows –

gaṃ-- hṛdayāya namaḥ.

saṃ-- śīrṣe svāhā.

nam-- kavacāya vausaḥ.
hum-- netra-trayāya vausaḥ.
lam-- astrāya phaḥ. 38.

स्तुही¹पत्रनिभं शस्त्रं सुतीक्ष्णं स्निग्धनिर्मलम् /
 समादाय ततस्तेन सञ्छिद्याद् रोममात्रकम् // 39 //

snuhīpatranibhaṃ śāstram sūtikṣṇaṃ snigdha-nirmalam /
samādāya tatastena saṃchidyāt romamātrakam // 39 //

Tr. Procure a sharp, clean and smooth weapon of the shape of the leaf of milk-hedge. With this, the frenum should be cut to a hair's breadth. 39.

Note: The word *śāstra* does not refer to weapon only, but it is used also for all the ingredients used during the process of *khecarī*. KKHP refers to various *śāstras* with the names given to them according to the ingredients used. For example, black pepper is *sūryaśāstra*, rock-salt (*saindhava*) is *candra-śāstra*, chebulic myrobalan (*haraṭakī*) is *dhanvantarī śāstra*, spear-headed shape of the weapon is *indra-śāstra*, cardamom (*clā*) is *brahma-śāstra*, scissors are *caurāsī-śāstra*, weapon prepared with sulphur (*gandhaka*) or orpiment (*haritāla*) or vermilion (*hiṅgula*) is *bhavānī-śāstra*, extract of white leadwort (*citraka-arka*) is *agni-śāstra*. 39.

एवं क्रमेण षण्मासं नित्ययुक्तः समाचरेत् /
 षण्मासादसनामूले नाडीबन्धो विनश्यति // 40 //

evaṃ kramena ṣaṇmāsaṃ nityayuktaḥ samācaret /
ṣaṇmāsād rasanāmūle nāḍibandho vinaśyati // 40 //

Tr. One should, thus regularly practise for six months. After six months, the frenum at the bottom of the tongue gets completely severed. 40.

अथ वागेश्वरीधाम¹ शिरोवस्त्रेण वेष्टयेत् /
 शनैरुत्कर्षयेद्योगी कालवेलाविधानवित् // 41 //

वितस्तिप्रमाणं दैर्घ्यं विस्तारं चतुरंगुलम् /
 मृदुलं धवलं प्रोक्तं वेष्टिताम्बरलक्षणम् // 42 //

atha vāgeśvarī dhāma śirovastreṇa veṣṭayet /
śanaīr utkarṣayed yogī kālavelāvidhānavit // 41 //
vitasti-pramāṇaṃ dairghyaṃ vistāraṃ caturaṅgulaṃ /
mṛdulaṃ dhavalaṃ proktaṃ veṣṭitāmbara-lakṣaṇam // 42 //

Tr. One should cover the tongue with a thin, smooth and clean cloth, which is 24cms. in length and 8cms. in width. This practice should be progressed according to the experts of the time and technique. 41-42.

Note: The same verse (41) appears in MYS (I: 46-47).

In the printed text, this verse No. 42 appears in the context of *śakticālānī mudrā* and describes the location and characteristics of *kanda*. *brahmānanda*, commenting on this verse, elaborately describes the nature of the *kanda*, but here the same verse appears in connection with *khecarī mudrā* and from the context, it gives the description of the piece of cloth to be used for wrapping the tongue after cutting the frenum. It does not suggest the description of *kanda* here. 41-42.

पुनः षण्मासमात्रेण पुनः संकर्षणात् पिये /
 भूमध्यावधि वर्धेत तिर्यक्कर्णबिलावधि // 43 //

punaḥ ṣaṇmāsamātreṇa punaḥ saṅkarṣaṇāt piye /
bhrūmadhyāvadhi vardheta tiryak-karṇabilāvadhi // 43 //

Tr. In the period of further six months, one should practise pulling the tongue upto the center of the eyebrows and the ear. 43.

अधस्ताच्चिबुकं मूलं प्रयाति क्रमकारिका¹ /
 केशादूर्ध्वं कमाति च तिर्यक् श्रोत्रावधि² प्रिये // 44 //
adhastāc-cibukam mūlam prayāti kramakārikā /
keśād-ūrdhvaṁ kramāti ca tiryak śrotrāvadhi priye // 44 //

Tr. The tongue gradually gets elongated below the chin at the lower end. O beloved! It further gets extended upto the hair and the ears. 44.

पुनः संवत्सराद्देवि द्वितीया चैव लीलया /
 ब्रह्मरन्ध्रान्तमावृत्य तिष्ठेदमरवन्दिते // 45 //
punaḥ samvatsarād devi dvitīyā caiva līlayā /
brahmarandhrāntamāvṛtya tiṣṭhed amaravandite // 45 //

Tr. O Devi! In a year again, the tongue gets lengthened two-fold and covers the *brahma-randhra*, thus one is respected even by the Gods. 45.

स्वतालुमूलं संघृष्य सप्तवासरमात्मनि /
 स्वगुरुक्तपकारेण मलं सर्वं विशोधयेत् // 46 //
svatālumūlam saṁghṛṣya sapta-vāsaramātmani /
svagurūkta-prakāreṇa malaṁ sarvaṁ viśodhayet // 46 //

Tr. One should remove all the impurities by rubbing one's root of the palate for seven days, as per the instructions of the *guru*. 46.

अंगुल्यग्रेण संघृष्य जिह्वां तत्र निवेशयेत् /
 शनैः शनैर्मस्तकस्थ³ महावज्रकपाटभित् // 47 //

1 b-गमनकारिका. 2 a-मंथ्यावधि. 3 a-गमनकास्थ.

aṅgulyagreṇa saṁghṛṣya jihvām tatra niveśayet /
śanaiḥ śanair-mastakastha-mahāvajrakapāṭabhit // 47 //

Tr. After rubbing the tongue with the tips of the fingers, tongue should be inserted in the cavity. This gradually breaks open the great obstacle in the head. 47.

क्रमेणैव प्रकर्तव्योऽभ्यासो वै वरवर्णिनि /
 युगपद्यतते तस्य शरीरं विलयं व्रजेत् // 48 //
krameṇaiva prakartavyo 'bhyāso vai varavarṇini /
yugapad-yatate tasya śarīraṁ vilayaṁ vrajet // 48 //

Tr. O fair lady! The practice should be undertaken in a sequence. Otherwise, the body of a *yogī* is damaged. 48.

तस्माच्छनैः शनैः कार्योऽभ्यासो च युगपत्प्रिये /
 एवं वर्षत्रयं कृत्वा ब्रह्मद्वारं विशेद ध्रुवम् // 49 //
tasmāc-ghanaiḥ śanaiḥ kāryo 'bhyāso ca yugapat priye /
evam varṣatrayaṁ kṛtvā brahmadvāraṁ viśed dhruvam // 49 //

Tr. Therefore, it is to be practised gradually and not hastily. Thus, one can surely enter the *brahma-dvāra* in three years. 49.

षट्चक्राणि विभिद्य शक्तिभुजगीं प्रोत्थाप्य मूलस्थिताम् /
 भित्त्वा ग्रन्थित्रयं च पश्चिमशिराः प्राकाररूपं महत् //
 नीत्वा प्राणमतः शिरोबिलमलं निर्मथ्य चित्तेन तत् /
 लिंगं यः पिबतीन्दुमण्डलगलन् मुक्तः स साक्षाच्छिवः // 50 //
ṣaṭcakraṇi vibhidya śakti-bhujagīm protthāpya mūlasthitāṁ /
bhitvā granthitrayaṁ ca paścimaśirāḥ prākārarūpaṁ mahat /
nītvā prāṇamataḥ śirobīlamalaṁ nirmathya cittaṇa tat /

liṅgam yāḥ pibatīndumaṇḍalagalan muktaḥ sa sākṣācchivāḥ
// 50 //

Tr. (Thus) *kuṇḍalinī*, situated at the base, is raised, the six *cakras* are pierced, the three knots (*granthis*) located at the spinal column are pulled down like a stubborn wall, *prāṇa* is directed to the *brahma-randhra* with the concentrated mind, one drinks the nectar oozing from the moon and becomes liberated like *śiva* Himself. 50.

Note: The meaning of *liṅga* as *amṛta*, has been peculiarly used here. 50.

नित्यं यस्तूर्ध्वजिह्वः पिबति च पुमान् सप्तधारामृतौघम् /
सुखेन्दुशीतलाङ्गं दुरितभयहरं क्षुत्पिपासानिवारि //
पिण्डस्थैर्यं तु तस्मात् भवति अमृतपथामृत्युरोगा भवन्ति /
दौर्भाग्यं याति नाशं प्रसरति सकलं याति कालो भ्रमित्वा // 51 //

nityam yastūrdhvajihvāḥ pibati
ca pumān saptadhārāmṛtaugham /
sukhendu-śītalāṅgam durita-
bhayaharam kṣutpipāsā-nivāri //
piṇḍasthairyam tu tasmād bhavati
amṛtapathāmṛtyurogā bhavanti /
daurbhāgyam yāti nāśam prasarati
sakalam yāti kālo bhramitvā // 51 //

Tr. One who sucks the nectar flowing in the nasopharyngeal region, keeping the tongue upturned, makes the body as cool as the moon, removes the fear of death, hunger and thirst. His body becomes stable, diseases are alleviated, misfortune gets destroyed and death is warded off. 51.

l.h- अनुकूलजालि.

तीक्ष्णकं हरते व्याधिं कटुकं कुष्ठनाशनम् /
घृतस्वादूपमं चैवामरत्वं लभते ध्रुवम् // 52 //

tīkṣṇakam harate vyādhim kaṭukam kuṣṭhanāśanam /
ghṛtasvādūpamaṁ caivāmaratvaṁ labhate dhruvam // 52 //

Tr. Critical diseases are removed when one tastes pungent and with bitter taste severity of skin diseases is reduced. Similarly, one certainly attains immortality when the taste is like *ghee*. 52.

दिव्यकल्पं क्रिडेन्नित्यमु¹त्कृष्टो जायते ध्रुवम् /
तन्मयत्वमवाप्नोति कोशकारीव कीटकः // 53 //

divyakalpam kriḍennityam-utkrīṣṭo jāyate dhruvam /
tanmayatvam-avāpnoti kośakārīva kīṭakaḥ // 53 //

Tr. He enjoys for the duration of a *kalpa* (a day of *brahmā*), surely becomes superior and remains centered in the Self, like a cocoon of a silkworm. 53.

काकचञ्चुविधानेन शीतलं सलिलं पिबेत् /
प्राणायामप्रयोगेण योगी भवति निर्जरः // 54 //

kākacañcuvidhānena śītalam salilam pibet /
prāṇāyāma-prayogena yogī bhavati nirjaraḥ // 54 //

Tr. A *yogī* drinks the cool air, forming the tongue like the beak of a crow. This technique of *prāṇāyāma* makes him free from diseases. 54.

Note: *kākacañcuvidhāna* here refers to folding of the tongue into a tube like structure through which air is sucked. This

l.h-पकुर्वाण.

technique is used in the *prāṇāyāma*, commonly known as *śītalī*. KP calls this *kākacañcu-kumbhaka*. Since a sound resembling 'sīl' is produced during this process, it is also called *sītkārī kākacañcuka*. KP refers to the authority called *kākudaśravā* advocating this *kākacañcuka* technique. GhS calls it *kākī mudrā*. 54.

कलां पराङ्मुखी कृत्वा त्रिपथे परिवर्धयेत् /¹

सा भवेत् खेचरीमुदा व्योमचक्रं तदुच्यते // 55 //

kalām parāṇmukhī kṛtvā tripathe parivardhayet /
sā bhavet khecarīmudrā vyomacakraṁ taducyate // 55 //

Tr. The tongue is inserted in the nasopharyngeal cavity. This is *khccarī mudrā*, which is also called *vyoma-cakra*. 55.

Note: *tripatha* refers to the nasopharyngeal cavity, where *idā*, *piṅgalā* and *suṣumnā* unite. 55.

रसनामूर्ध्वगां कृत्वा क्षणार्धं यदि तिष्ठति /

विषयैर्मुच्यते योगी व्याधिमृत्युजरादिभिः // 56 //

rasanāmūrdhvagām kṛtvā kṣaṇārdham yadi tiṣṭhati /
viṣayair mucyate yogī vyādhimṛtyu-jarādibhiḥ // 56 //

Tr. Turning the tongue upwards, if the *yogī* stays even for a short time, he becomes free from the material world, diseases, death and old age. 56.

खे निरस्तसकलक्रिया क्रमे खेचरीं चरति शाश्वतोदये /

सा शिवत्वसमवायकारिणी खेचरी च भवखेदहारिणी // 57 //

khe nirastasakalakriyā krame khecarīm carati śāśvatodaye /
sā śivatva-samavāyakāriṇī khecarī ca bhavakhedahāriṇī // 57 //

1. GhS-कलां पराङ्मुखी कृत्वा त्रिपथे परिवर्धयेत्.

Tr. Through the practice of *khccarī* one transcends all the actions and attains eternity, alleviates worldly sufferings and becomes equal to *śiva*. 57.

ऊर्ध्वजिह्वः स्थिरो भूत्वा सोमपानं करोति यः /

मासार्द्धेन न सन्देहो मृत्युं जयति योगवित् // 58 //

ūrdhvajihvaḥ sthīro bhūtvā somapānaṁ karoti yaḥ /
māsārdhena na sandeho mṛtyuṁ jayati yogavit // 58 //

Tr. A *yogī*, who drinks the *soma* (nectar) keeping the tongue upturned, while remaining motionless, undoubtedly overcomes death in half a month. 58.

इन्धनानि यथा वह्निस्तैलवर्त्ति च दीपकः /

तथा सोमकलापूर्णं देही देहं न मुञ्चति // 59 //

indhanāni yathā vahnis-tailavartim ca dīpakah /
tathā somakalāpūrṇaṁ dehī dehaṁ na muñcati // 59 //

Tr. The embodied soul (of a *yogī*) does not leave the body, which is full of nectar oozing from the moon, like fire does not leave the fire-wood and flame does not leave a wick. 59.

नित्यं सोमकलापूर्णं शरीरं यस्य योगिनः /

तक्षकेनापि दष्टस्य विषं तस्य न बाधते¹ // 60 //

nityaṁ somakalāpūrṇaṁ śarīraṁ yasya yoginaḥ /
takṣakenāpi daṣṭasya viṣaṁ tasya na bādhatē // 60 //

Tr. A *yogī*, whose body is filled up with nectar flowing from the moon, is not affected by the venom, even being bitten by a *takṣaka* (the deadliest serpent). 60.

1. b-बोधते.

न रोगो मरणं तस्य न निद्रा न क्षुधा तृषा /
 न च मूर्च्छा भवेत्तस्य यो मुद्रां वेत्ति खेचरीम् // 61 //
na rogo maraṇam tasya na nidrā na kṣudhā tṛṣā /
na mūrccchā bhavettasya yo mudrām vetti kheccarīm // 61 //

Tr. One who learns *kheccarī mudrā*, does not get affected by disease, death, sleep, hunger, thirst and stupor. 61.

पीड्यते न तु रोगेण न च लिप्येत कर्मणा /
 बाध्यते न च कालेन यो मुद्रां वेत्ति खेचरीम् // 62 //
pīdyate na tu rogeṇa na ca lipyeta karmaṇā /
bādhyate na ca kālena yo mudrām vetti kheccarīm // 62 //

Tr. One who knows *kheccarī mudrā*, does not suffer from disease, does not get bound by *karma* and is not affected by *kāla* (time). 62.

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता /
 तेनेयं खेचरीमुद्रा सर्वसिद्धैर्नमस्कृता // 63 //
cittam carati khe yasmāj-jihvā carati khe gatā /
teneyam kheccarīmudrā sarvasiddhāir-namaskṛtā // 63 //

Tr. *kheccarī mudrā* is respected by all the *siddhas*, because it enables one to make the mind void, as long as the tongue stays in the nasopharyngeal cavity. 63.

खेचर्या मुद्रितं येन विवरं लम्बिकोर्ध्वतः /
 तस्य न क्षरते बिन्दुः कामिन्यालिंगितस्य च // 64 //
kheccaryā mudritam yena vivaram lambikordhvataḥ /
tasya na kṣarate binduḥ kāmīnyāliṅgitasya ca // 64 //

Tr. If one has sealed the cavity (the upper part of the nasopharyngeal region) by an upturned tongue, one will not experience secretion of *bindu* even being embraced by a young woman. 64.

यावद् बिन्दुः स्थितो देहे तावन्मृत्युभयं कुतः /
 यावद् बद्धा नभोमुद्रा तावद् बिन्दुर्न गच्छति // 65 //
yāvad binduḥ sthito dehe tāvan-mṛtyubhayam kutaḥ /
yāvad baddhā nabhomudrā tāvad bindur-na gacchati // 65 //

Tr. There is no fear from death as long as the *bindu* remains in the body and with the performance of *nabhomudrā*, the *bindu* does not flow. 65.

चलितोऽपि यदा बिन्दुः सम्प्राप्तश्च हुताशनम् /
 व्रजत्यूर्ध्व¹ हठात् शक्त्या निरोधो² योनिमुद्रया // 66 //
calito 'pi yadā binduḥ samprāptaśca hutāśanam /
vrajatyūrdhvam haṭhāt śaktyā nirodho yonī-mudrayā // 66 //

Tr. Even if the *bindu* flows down to the place of fire (pelvic region), it can be prevented and forced to move upwards by the practice of *yonimudrā*. 66.

Note: Here *yonimudrā* is a synonym for *vajrolī*, as commented upon by *brahmānanda*. 66.

गोमांसं भक्षयेन्नित्यं पिबेदमरवारुणीम् /
 कुलीनं तमहं मन्ये इतरे कुलघातकाः // 67 //
gomāmsam bhakṣayen-nityam pibed-amaravāruṇīm /
kulīnam tamahaṁ manye itare kulaghātakāḥ // 67 //

1.a-व्रजत्यूर्ध्व. 2.b- निरोधो.

Tr. I consider him noble, who eats *gomāṃsa* and drinks the intoxicating liquor (*amaravāruṇī*). Others are disgrace to their family. 67.

गोशब्देनोदिता जिह्वा तत्प्रवेशो हि तालुनि /
गोमांसभक्षणं तच्च महापातकनाशनम् // 68 //
gośabdenoditā jihvā tatpraveśo hi tāluni /
gomāṃsa-bhakṣaṇaṃ tacca mahāpātaka-nāśanam // 68 //

Tr. The term 'go' stands for tongue, which is to be inserted in the *tālu* (roof of the nasopharyngeal cavity). This is literally "eating *go-māṃsa*", which eliminates the greatest of sins. 68.

जिह्वाप्रवेशसम्भूतो वह्निनोत्पादितं खलु /
चन्द्राच्च्यवति यः सारः सा स्यादमरवारुणी // 69 //
jihvā-praveśa-sambhūto vahninotpāditam khalu /
candrāccyavati yaḥ sāraḥ sā syād-amaravāruṇī // 69 //

Tr. *amara-vāruṇī* (the divine nectar) is the flow of nectar, which is made to secrete from the moon by the heat generated by insertion of the tongue (in the cavity). 69.

नाभिदेशे भवत्येष भास्करो दहनात्मकः /
अमृतात्मा स्थिरो नित्यं तालुमध्ये तु चन्द्रमाः // 70 //
nābhideśe bhavatyēṣa bhāskaro dahanātmakaḥ /
amṛtātmā sthīro nityam tālumadhya tu candramāḥ // 70 //

Tr. The blazing sun resides in the navel region, while the moon secreting nectar is always located in the *tālu* (palate). 70.

वर्षत्यधोमुखः चन्द्रो गसत्यूर्ध्वमुखो रविः /
ज्ञातव्यं कारणं तच्च येन पीयूषमाप्यते // 71 //
varṣatyadhomukhaḥ candro gasatyūrdhva-mukho raviḥ /
jñātavyam kāraṇaṃ tacca yena pīyūṣam-āpyate // 71 //

Tr. Facing down, the moon showers the nectar. The sun, facing upwards, sucks it. Therefore, the technique of preserving the nectar should be learnt. 71.

विशुद्धे परमे चक्रे धृत्वा सोमकलामृतम् /
अमृतं कन्धरे कृत्वा नासान्तः¹ सुषिरं क्रमात् // 72 //
viśuddhe parame cakre dhṛtvā somakalāmṛtam /
amṛtaṃ kandhare kṛtvā nāsāntaḥ suṣiraṃ kramāt // 72 //

Tr. One should stabilize the flow of nectar from the moon in the supreme *cakra* of *viśuddha*, located in the neck, in the cavity at the end of the nose. 72.

स्वयमुच्छलितं याति चञ्चलित्वा मुखं रवेः /
तन्मार्गादाहतं² याति वञ्चयित्वा मुखं रवेः // 73 //
svayam-ucchalitaṃ yāti cañcalitvā mukhaṃ raveḥ /
tanmārgādāhataṃ yāti vañcayitvā mukhaṃ raveḥ // 73 //

Tr. Being thus directed (the nectar), it skips and jumps off the mouth of the sun of its own and being hit, avoids the mouth of the sun. 73.

ऊर्ध्वं षोडशपत्रपद्मगलितं प्राणादवाप्तं हठात् /
ऊर्ध्वास्यो रसनां नियम्य विवरे शक्तिं परां चिन्तयेत् //

उत्कल्लोलकलाजलं च विमलं धारामृतं यः पिबेत् /
निर्दोषः स मृणालकोमलवपुर्योगी परं जीवति // 74 //

*ūrdhvaṃ ṣoḍaśapatra-padmagalitam prāṇādvāptam haṭhāl
ūrdhvāsyō rasanām niyamyā vivare śaktim parām cintayet
utkallolakalājalam ca vimalam dhārāmṛtam yaḥ pibet
nirdoṣaḥ sa mṛṇālakomalavapur yogī param jīvati // 74 //*

Tr. One should meditate on the supreme *śakti* (*kuṇḍalī*) carefully inserting the tongue in the cavity, with upturned face and by raising the *prāṇa* up in the lotus of sixteen petals. The *yogī*, who drinks the divine nectar flowing from the supreme moon, maintains the body as tender as the lotus stalk and lives long without diseases. 74.

चुम्बन्ती यदि लम्बिकाग्रमनिशं जिह्वा रसस्यन्दिनी¹ /
सक्षारा² कटुकाम्लदुग्धासदृशी³ मध्वाज्यतुल्या⁴ तथा⁵ //
व्याधीनां हरणं जरान्तकरणं शास्त्रादगमोदगीरणम् /
तस्य स्यादमरत्वमष्टगुणितं सिद्धांगनाकर्षणम्⁶ // 75 //

*cumbantī yadi lambikāgram-anīṣam jihvā rasasyandini /
sakṣārā-kaṭukāmladugdha-sadṛśī madhvājyātulyā tathā //
vyādhinām haraṇam jarāntakaraṇam śāstrādgamodgīraṇam /
tasya syādamaratvam-aṣṭaguṇitam siddhāṅganākārṣaṇam // 75 //*

Tr. If the tip of the elongated tongue always sucks the flowing nectar, which tastes salty, pungent, sour or like milk, honey or *ghee*, one gets rid of all the diseases and old age, becomes proficient in the scriptures, attains immortality, accomplishes eight *siddhis* and receives the power of the deities presiding over the *cakras*. 75.

1. h-निम्बिकाग्रमन्दिनी. 2. h-सक्षारा. 3. h-सदृशी. 4. h-तुल्या. 5. h-तथा. 6. h-सिद्धांगनाकर्षणं.

Note: By the word *ūrdhvāsyā*, *brahmānanda*, the commentator suggests *viparīlakaraṇī*. 75.

सुषिरं¹ ज्ञानजनकं पञ्चस्रोतःसमन्वितम् /
तिष्ठन्ति खेचरीमुद्रा तस्मिन् शून्ये निरञ्जने // 76 //

*suṣiram jñānajanakam pañcasrotaḥ-samanvitam /
tiṣṭhanti khecarī mudrā tasmin śūnye nirañjane // 76 //*

Tr. The hollow, which is the confluence of five flows (*nāḍīs*), is the fountain head of wisdom. This pure void is the seat of *khecarī mudrā*. 76.

यत्पाताले विशति सुषिरं मेरुमूले तदस्ति² /
तस्मिंस्तत्त्वं³ प्रवदति सुधीस्तन्मुखं⁴ निम्नगानाम् //
चन्द्रात्सारः स्रवति⁵ वपुषस्तेन मृत्युर्नराणाम् /
तं बध्नीयात् सुकरणमथो नान्यथा कायसिद्धिः // 77 //

*yatpātāle viśati suṣiram merumūle tadasti /
tasmimstatvam pravadati sudhīstanmukhaṃ nimnagānām //
candrāt sārāḥ sravati vapuṣastena mṛtyur-narāṇām /
taṃ badhniyāt sukaṇam-atho nānyathā kāyasiddhiḥ // 77 //*

Tr. The wise opine that the opening of the void that lies in the bottom of the spine is the source of wisdom. The human being dies because the nectar secreted by the moon flows down. By controlling this with *khecarī mudrā*, one can easily attain a fortified body and not otherwise. 77.

1. hss-सुषिरं. 2. h-यस्मिन्. 3. h-तदस्ति. 4. h-प्रवदति. 5. h-स्रवति.

एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी /
 एको देवो निरालम्ब एकावस्था मनोन्मनी // 78 //
ekam sṛṣṭimayaṁ bījam-ekā mudrā ca khecarī /
eko devo nirālamba ekāvasthā manonmanī // 78 //

Tr. There is only one all pervading *bīja* of the creation (OM), there is only one *mudrā* named *khecarī*, there is only one deity – *nirālamba* (*brahman*) and only one state *unmanī* (*samādhi*). 78.

अथ मूलमुद्रा -

पाष्णीभागेन सम्पीड्य योनिमाकुञ्चयेद् गुदम् /
 अपानमूर्ध्वमाकृष्य मूलबन्धोऽयमुच्यते // 79 //
atha mūla-mudrā:-

pārṣṇībhāgena sampīḍya yonimākuñcayed gudam /
apānamūrdhvama-kṛṣya mūlabandho 'yamucyate // 79 //

Tr. Press the perineum with the heel, contract the anus and raise the *apāna* upwards. This is called *mūla-bandha*. 79.

अधोगतमपानं वै ऊर्ध्वगं कुरुते हठात् /
 आकुञ्चनेन तं प्राहुर्मूलबन्धं तु योगिनः // 80 //
adhogatam -apānaṁ vai ūrdhvagaṁ kurute haṭhāt /
ākuñcanena taṁ prāhur mūlabandhaṁ tu yoginaḥ // 80 //

Tr. The *apāna* is raised upwards with force by contracting (the anus). *yogīs* call this *mūla-bandha*. 80.

गुदं पाष्ण्यां तु सम्पीड्य वायुमाकुञ्चयेद् बलात् /
 वारं वारं यथा चोर्ध्वं समायाति समीरणः // 81 //

gudam pārṣṇyā tu sampīḍya vāyumākuñcayed balāt /
vāraṁ vāraṁ yathā cordhvaṁ samāyāti samīraṇaḥ // 81 //

Tr. Press the perineum with the heel and repeatedly raise the *vāyu* with force, so that the *samīraṇa* moves upwards. 81.

प्राणापानौ¹ नादबिन्दू मूलबन्धेन² चैकताम्³ /
 ततो⁴ योगस्य संसिद्धिं कुरुते⁵ नात्र संशयः // 82 //
prāṇāpānau nādabindū mūlabandhena caikatām /
tato yogasya saṁsiddhiṁ kurute nātra saṁśayaḥ // 82 //

Tr. *mūla-bandha* leads to the union of *prāṇa* and *apāna*, *nāda* and *bindu*, which brings success in *yoga*, in which there is no doubt. 82.

अपानप्राणयोरैक्यात् क्षयान्⁶ मूत्रपुरीषयोः /
 युवा भवति वृद्धोऽपि सततं मूलबन्धनात् // 83 //
apānaprāṇayor-aikyāt kṣayān-mūtrapūrīṣayoḥ /
yuvā bhavati vṛddho 'pi satataṁ mūlabandhanāt // 83 //

Tr. Through consistent practice of *mūla-bandha*, *prāṇa* and *apāna* are united, reducing faeces and urine and as a result, an old becomes young. 83.

अपाने चोर्ध्वगे जाते सम्प्राप्ते वह्निमण्डले /
 तदानलशिखा दीर्घा वर्धते वायुनाहता⁷ // 84 //
apāne cordhvage jāte samprāpte vahnimaṇḍale /
tadānalaśikhā dīrghā vardhate vāyunāhatā // 84 //

Tr. When the *apāna* rises up and reaches the region of fire

1.a-प्राणापानौ. 2.a-कुलबन्धेन. 3.a-चैकता. 4.b-गता. 5.b-कुरुते. 6.b-क्षयो. 7.b-वायुना हठात्.

(navel region), the flame of the fire blazes forth, being stimulated by *vāyu*. 84.

Note: *vahnimaṇḍala* refers to the navel region, *analaśikhā*, refers to *jātharāgni* or gastric fire, which is the result of this practice. 84.

ततो यातौ वह्न्यपानौ प्राण¹मुष्णस्वरूपकम्² /
तेनाभितः प्रदीप्तस्तु कुतो देहस्य संक्षयः // 85 //
tato yātau vahnyapānau prāṇam-uṣṇasvarūpakam /
tenābhitaḥ pradīptastu kuṭo dehasya saṁkṣayaḥ // 85 //

Tr. Then the fire and the *apāna* approach the *prāṇa*, which is hot by nature, the heat of the body is intensified altogether and the body does not come to decay. 85.

तेन कुण्डलिनी सुप्ता सन्तप्ता सम्प्रबोध्यते /
दण्डाहता भुजंगीव³ निश्चितम् ऋजुतां व्रजेत् // 86 //
tena kuṇḍalinī suptā santaptā samprabodhyate /
daṇḍāhatā bhujaṅgīva niścitaṁ ṛjutāṁ vrajet // 86 //

Tr. Thus, the unmanifest *kuṇḍalī*, being agitated, gets awakened like a snake bitten with a stick certainly becomes straight. 86.

बिलं⁴ प्रवेशिता सा तु ब्रह्मनाड्यन्तरे व्रजेत् /
तस्मान्नित्यं मूलबन्धः कर्तव्यो योगिभिः सदा // 87 //
bilam pravacṣitā sā tu brahmanāḍyāntare vrajet /
tasmānnityaṁ mūlabandhaḥ kartavyo yogibhiḥ sadā // 87 //

1.b-प्राण. 2.b-वह्न्यपानौ. 3.b-भुजंगी च. 4.b-विषयं.

Tr. Then, just as a serpent enters into a hole, she (*kuṇḍalī*) enters the *brahma-nāḍī* (*suṣumnā*). Therefore, a *yogī* should always practise *mūla-bandha*. 87.

Note: These verses give a rationale of arousal of *kuṇḍalini* by the practice of *mūlabandha*. 85-87.

बन्धं¹ मूलबिलं² येन तेन विघ्नो विदारितः /
अजरामरतां याति यथा पञ्चमुखो हरः // 88 //
bandham mūlabilam yena tena vighno vidāritaḥ /
ajarāmaratāṁ yāti yathā pañcamukho haraḥ // 88 //

Tr. One, who has successfully applied *mūla-bandha*, overcomes obstacles. He, like five-headed *hara* (epithet of *śiva*), overcomes old age and becomes immortal. 88.

अमृतापूर्णदेहस्य योगिनो द्वित्रिवत्सरात् /
ऊर्ध्वं³ प्रवर्तिते रेतो ह्यणिमादिगुणोदयात् // 89 //
amṛtāpūrṇa-dehasya yogino dvitritvatsarāt /
ūrdhvaṁ pravartito reto hyaṇimādi-guṇodayāt // 89 //

Tr. In two to three years time, as the body of a *yogī* fills up with nectar, and as the energy channelizes upwards, he attains supernatural powers like *aṇimā* etc. 89.

अथ उड्डियानबन्धः-
ऊर्ध्वं³ येन सुषुम्नायाः प्राणस्तूड्डियते यतः /
तस्मादुड्डियानाख्योऽयं³ योगिभिः समुदाहृतः // 90 //
atha uddiyāna-bandhaḥ:-
ūrdhvaṁ yena suṣumnāyāḥ prāṇastūddiyate yataḥ /
tasmāduddiyānākhyo 'yaṁ yogibhiḥ samudāhṛtaḥ // 90 //

1.a-बन्ध. 2.a-मूलविलयं. 3.b-तस्मादुड्डियानाख्योऽयं.

Tr. The practice, which channelizes the *prāṇa* through *suṣumnā* in the upward direction, is called *uḍḍiyāna* by the *yogīs*. 90.

उड्डीनं कुरुते यस्मादविश्रान्तो महाखगः /
उड्डीयानं तदेव स्यात्तत्र बन्धो विधीयते // 91 //
uḍḍinaṁ kurute yasmād aviśrānto mahākhagaḥ /
uḍḍiyānaṁ tadeva syāttatra bandho vidhīyate // 91 //

Tr. The practice, which makes the great bird (*prāṇa*) always move upwards incessantly, is known as *uḍḍiyāna*. 91.

उदरे पश्चिमं तानं नाभेरूर्ध्वं च कारयेत् /
उड्डीयाणो ह्यसौ बन्धो मृत्युमातङ्गकेसरी // 92 //
udare paścimaṁ tānaṁ nābher-ūrdhvaṁ ca kārayet /
uḍḍiyāṇo hyasau bandho mṛtyumātāṅga-kesarī // 92 //

Tr. Retract the abdomen above the navel towards the back. This is *uḍḍiyāna*, which overcomes death, like a lion killing an elephant. 92.

उड्डीयाणं तु सहजं गुरुणा कथितं सदा /
अभ्यसेत् सततं यस्तु वृद्धोऽपि तरुणो भवेत् // 93 //
uḍḍiyāṇaṁ tu sahaṇaṁ guraṇā kathitaṁ sadā /
abhyaset satataṁ yastu vṛddho 'pi taruṇo bhavet // 93 //

Tr. As a result of continuous practice of *uḍḍiyāna*, as prescribed by *guru*, even the old person becomes young. 93.

नाभेरूर्ध्वमथऽपि तानं कुर्यात् प्रयत्नतः /
प्रणामाभ्यासयोगेन जयेन्मृत्युर्न संशयः // 94 //

nābherūrdhvaṁ-adhaścāpi tānaṁ kuryāt prayatnataḥ /
ṣaṇmāsābhyāsayogena jayen-mṛtyur na saṁśayaḥ // 94 //

Tr. One should effortfully contract (the abdomen) above and below the navel. With six months practice, one certainly overcomes (premature) death. 94.

सति वज्रासने पादौ कराभ्यां धारयेद् दृढम् /
गुल्फदेशसमीपे च¹ कन्दर्प² तत्र पीडयेत् // 95 //³
sati vajrāsane pādau karābhyāṁ dhārayed dṛḍham /
gulphadśasamīpe ca kandarpaṁ tatra pīdayet // 95 //

Tr. Adopt *vajrāsana*, firmly hold the feet near the ankles with respective hands and press upon the genital at that spot. 95.

पश्चिमं तानमुदरे कारयेच्चिबुकं हृदि /
शनैः शनैर्यथा प्राणः स्कन्धसंगेन गच्छति // 96 //³
paścimaṁ tānamudare kārayeccibukaṁ hṛdi /
śanaiḥ śanair-yathā prāṇaḥ skandha-saṅgena gacchati // 96 //

Tr. Contracting the abdomen towards the back, press the chin towards the chest in such a manner that the *prāṇa* gradually rises up along the shoulders. 96.

Note: The words '*cibukaṁ hṛdi*' refers to the technique of *jālandhara bandha*, which is described from verses 98 onwards. In the verse no. 97, it is suggested that *mūlabandha* is automatically formed during *uḍḍiyāna*. 96.

1.b- समीपेन. 2.b-गुहं. 3. These *ślokas* do not seem to pertain to *uḍḍiyāna* *bandha*.

सर्वेषामेव बन्धानामुत्तमो ह्युड्डियाणकः /
 उड्डियाणे दृढे बन्धे मूलं स्वाभाविकं भवेत् // 97 //
sarveṣāmeva bandhānām-uttamo hyuḍḍiyāṇakah /
uḍḍiyāṇe dṛḍhe bandhe mūlaṁ svābhāvikam bhavet // 97 //

Tr. Among all the *bandhas*, *uḍḍiyāna* is the best. With firm application of *uḍḍiyāna*, *mūla* (-*bandha*) is automatically formed. 97.

Note: *uḍḍiyāna* is an exercise of the diaphragm and the ribs. It is practised either in sitting or in standing position. There is no mention in the text about the phase of respiration. Traditionally when the practice is taken independently, it is done under exhalatory condition. When accompanied with *prāṇāyāma*, it is practised under inhalatory condition; but the anatomico-physiological mechanism differs in these two techniques. For detailed scientific investigation on exhalatory type of *uḍḍiyāna*, refer to YM (vol. I, III, IV, VI and VIII). 92-97.

अथ जालन्धरबन्ध -

कण्ठमाकुञ्च्य हृदये स्थापयेच्चिबुकं दृढम् /
 बन्धो जालन्धराख्योऽयममृताक्षयकारकः // 98 //

atha jālandhara-bandhah:-

kaṇṭhamākuñcya hṛdaye sthāpayeccibukam dṛḍham /
bandho jālandharākhyo 'yam-amṛtākṣaya-kāraakah // 98 //

Tr. Contracting the throat, firmly press the chin on the chest. This is *jālandhara-bandha*, which stops the flow of the nectar. 98.

बध्नाति हि शिराजालमधोगामिनभोजलम् /
 नतो जालन्धरबन्धः कण्ठदुःखौघनाशकः // 99 //
badhnāti hi śirājālam-adhogāmi-nabhojalam /
tato jālandharabandhaḥ kaṇṭha-duḥkhaugha-nāśakah // 99 //

Tr. The network of the nerves is tied up, preventing the downward flow of the (nectar). Moreover, *jālandhara-bandha* alleviates the disorders of the throat. 99.

जालन्धरे कृते बन्धे कण्ठसंकोचलक्षणे /
 न पीयूषं पतत्यग्नौ न च वायुः प्रकुप्यति // 100 //
jālandhare kṛte bandhe kaṇṭhasaṅkoca-lakṣaṇe /
na pīyūṣam patatyagnau na ca vāyuh prakupyati // 100 //

Tr. Application of *jālandhara-bandha* by contracting the throat, prevents the nectar falling into the fire and stops *vāyu* going astray. 100.

Note: The word *jāla* refers to the network of the nerves passing through the neck into the brain and *dhara* denotes holding back the nectar by exercising upward pull upon the spine and thus working upon the brain. One of the purposes of *jālandhara bandha* during *prāṇāyāma* is to exercise considerable pressure on the carotid sinus leading to the stimulation of the carotid nerves and after constant practice, slow down the heart and a trance like condition may supervene. *jālandhara bandha* is not only practised during *kumbhaka*, but also during *recaka* in *mūrcchā prāṇāyāma*, bringing about stupor. This technique also indicates the principle of *viparītakaraṇī*. 98-100.

बन्धत्रयमिदं श्रेष्ठं महासिद्धैर्निषेवितम् /
 सर्वेषां हठतन्त्राणां साधनं योगिनो विदुः // 101 //
bandhatrayam-idam śreṣṭham mahāsiddhair niṣevitam /
sarveṣāṁ haṭhatantrāṇāṁ sādhanam yogino viduḥ // 101 //

Tr. The set of these three *bandhas* is made use of by the *siddhas*. The *yogīs* consider these greatly efficient during *haṭha* practices. 101.

मूलस्थानं समाकृष्य उड्डियानं तु कारयेत् /
कण्ठसंकोचनेनैव द्वे नाड्यौ स्तम्भयेद् ध्रुवम् // 102 //
mūlasthānaṃ samākṛṣya uḍḍiyānaṃ tu kārayet /
kaṇṭhasaṅkocaneṇaiva dve nāḍyau stambhayed dhruvam //

102 //

Tr. *uḍḍiyāna* should be practised by contracting the *mūla* (anus). The two *nāḍīs* (*iḍā* and *piṅgalā*) are blocked by contracting the throat (*jālandhara-bandha*). 102.

मध्यचक्रमिदं ज्ञेयं षोडशाधारबन्धनम् /
इडा च पिंगला बध्वा वाहयेत् पश्चिमं पथम् // 103 //
madhyacakram idaṃ jñeyaṃ ṣoḍaśādhāra-bandhanam /
iḍā ca piṅgalā badhvā vāhayet paścimaṃ patham //

Tr. *madhya-cakra* is considered the one which controls the sixteen *ādhāras*. (By practising *uḍḍiyāna*) the course of *prāṇa* in *iḍā* and *piṅgalā* is stopped and directed through the posterior path (*suṣumnā*). 103.

Note: *ṣoḍaśādhāra* refers to 16 vital points, which are big toes, ankles, knees, thighs, perineum, generative organ, navel, heart, neck, throat, uvula, nose, center of the eye-brows, forehead, head and *brahmarandhra*. 103.

अनेनैव विधानेन सेवयेत् पवनोऽनलम् /
ततो न जायते मृत्युर्जरारोगादिकं तथा // 104 //¹
anenaiva vidhāneṇa sevayet pavano 'nalam /
tato na jāyate mṛtyur jarārogādikaṃ tathā //

Tr. Strict adherence to such practice alone merges the *pavana* into the *anala*, which further retards death, decay and ailments. 104.

1. b- अनुगम्यन्नाक.

अधस्तात् कुञ्चनेनाशु कण्ठसंकोचने कृते /
मध्ये पश्चिमतानेन स्यात् प्राणो ब्रह्मनाडिगः // 105 //
adhastāt kuñcanenāśu kaṇṭhasaṅkocane kṛte /
madhye paścimatānena syāt prāṇo brahmanāḍigaḥ //

Tr. Simultaneous contraction of the anus (*mūla-bandha*) and throat (*jālandhara-bandha*) accompanied with abdominal retraction towards the back (*uḍḍiyāna-bandha*) channelizes the *prāṇa* through the *brahma-nāḍī*. 105.

Note: Usually the three *bandhas* are simultaneously practised and not independently. They are specially used in the practice of *prāṇāyāma*. 105.

ब्रह्मस्थानं ततो रोधः प्रयाति पवनोऽनले /
ततो न जायते मृत्युर्न स्याच्चैव जरादिकम् // 106 //
brahmasthānaṃ tato rodhaḥ prayāti pavano 'nale /
tato na jāyate mṛtyur-na syāccaiva jarādikaṃ //

Tr. As the *pavana* firmly merges with *anala* (fire) in the *brahma-sthāna*, one transcends death and overcomes old age. 106.

अथ विपरीतकरणी -
नाभिदेशे भवेदेष भास्करो दहनात्मकः /
अमृतात्मा स्थितो नित्यं तालुमध्ये तु चन्द्रमाः // 107 //
atha viparīta-karaṇī:-
nābhideśe bhavedeṣa bhāskaro dahanātmakaḥ /
amṛtātmā sthito nityaṃ tālumadhye tu candramāḥ //

Tr. The blazing sun is located at the navel region, while the moon, the source of nectar, is always located in the palate. 107.

यत्किञ्चित् सवते चन्द्रादमृतं दिव्यरूपि च /
तत्सर्वं गसते सूर्यः तेन पिण्डं विनश्यति // 108 //
yatkiñcit sravate candrād amṛtaṁ divyarūpi ca /
tatsarvaṁ grasate sūryaḥ tena piṇḍaṁ vinaśyati // 108 //

Tr. Whatever divine nectar is secreted from the moon, all that is consumed by the Sun. Therefore, the human body decays. 108.

तत्रास्ति कारणं दिव्यं सूर्यस्य मुखबन्धनम् /
गुरुपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः // 109 //
tastrāsti kāraṇaṁ divyaṁ sūryasya mukhabandhanam /
gurūpadśato jñeyaṁ na tu śāstrārtha-koṭibhiḥ // 109 //

Tr. There is a unique way to seal the mouth of the sun, which can be learnt from the *guru* and never by going through millions of scriptures. 109.

ऊर्ध्वनाभिरधस्तालुरुर्ध्वं भानुरधः शशी /
करणी विपरीताख्या सर्वव्याधिविनाशिनी // 110 //
ūrdhvanābhir-adhastālor-ūrdhvaṁ bhānur-adhaḥ śaśī /
karaṇī viparītākhyā sarvavyādhi-vināśinī // 110 //

Tr. The practice, which puts the navel up and palate down, the sun up and moon down, is known as *viparīta-karaṇī*. It removes all the diseases. 110.

करणी विपरीताख्या गुरुवाक्येन लभ्यते /
नित्यमभ्यासयुक्तस्य जठराग्निविवर्द्धिनी // 111 //
karaṇī viparītākhyā guruvākyaena labhyate /
nityam abhyāsayuktasya jatharāgni-vivardhini // 111 //

1.a-सर्वव्याधिविनाशिनी.

Tr. *viparīta-karaṇī* is best learnt from the *guru*. Its daily practice stimulates the gastric fire. 111.

आहारो बहुलस्तस्य सम्पाद्यः साधकस्य तु /
अनाहारो यदि भवेदग्निर्देहं दहेत् क्षणात् // 112 //
āhāro bahulastasya sampādyah sādhakasya tu /
anāhāro yadi bhaved agni-dehaṁ dahet kṣaṇāt // 112 //

Tr. An aspirant requires increased quantity of food. If one does not take sufficient food, fire quickly consumes the body. 112.

अधःशिराश्चोर्ध्वपादः क्षणं स्यात् प्रथमे दिने /
क्षणाच्च किञ्चिदधिकमभ्यसेच्च दिने दिने // 113 //
adhaḥśirāścordhvpādaḥ kṣaṇaṁ syāt prathame dine /
kṣaṇācca kiñcidadhikam abhyasecca dine dine // 113 //

Tr. On the first day, one should remain in the topsy-turvy position for a short time. Every day, one should retain the posture longer increasing the time little by little. 113.

वलिश्च पलितं चैव षण्मासार्द्धेन नश्यति /
याममात्रं तु यो नित्यमभ्यसेत् स तु कालजित् // 114 //
valiśca palitaṁ caiva ṣaṇmāsārdhena naśyati /
yāmamātraṁ tu yo nityam abhyaset sa tu kālajit // 114 //

Tr. Grey hair and wrinkles disappear in six months with the practice. By practising three hours each day one overcomes premature death. 114.

Note: *viparītakaraṇī* is not only a technique, but is an important concept in *hathayoga*, which is involved in different yogic

practices, like *jālandhara*, *khecarī* and *jihvābandha*. *pratyāhāra* is considered as *viparītakaraṇī* (GS: 59), which emphasizes on reversal process. The concept of *sūrya* at the navel and *candra* at the root of the palate and the nectar oozing out of the moon, is swallowed up by the sun at the navel, is not yet properly understood in terms of modern concept of anatomy and physiology.

The technique of *viparītakaraṇī* can be extended to any pose, which has it's head down and pelvic region raised up, such as *śīrṣāsana*, *sarvāṅgāsana* and *halāsana*.

KKHP describes *viparītakaraṇī* as upside down position of the body, in which one is advised to swallow the air by mouth and expel it through the anus. 107-114.

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे /

एषामरोली वज्रोली सदाभिमतति च // 115 //

citte samatvamāpanne vāyau vrajati madhyame /

eṣāmarolī vajrolī sadābhimateti ca // 115 //

Tr. When the *vāyu* is channelized through the middle path (*suṣumnā*), the mind becomes poised. Such ■ practice is regarded as *amarolī* and *vajrolī*. 115.

स्वेच्छया वर्तमानोऽपि योगोक्तैर्नियमैर्विना /

वज्रोली यो विजानाति स योगी सिद्धिभाजनम् // 116 //

svecchayā vartamāno'pi yogoktair niyamair vinā /

vajrolīm yo vijānāti sa yogī siddhibhājanam // 116 //

Tr. A *yogī*, who knows the practice of *vajrolī*, even if he acts of his own accord without following the yogic injunctions, attains success. 116.

तत्र वस्तुद्वयं वक्ष्ये दुर्लभं यस्य कस्यचित् /

क्षीरं चैकं द्वितीयं च नारी च वशवर्तिनी // 117 //

tatra vastudvayaṃ vakṣye durlabhaṃ yasya kasyacit /
kṣīraṃ caikaṃ dvitīyaṃ ca nārī ca vaśavartinī // 117 //

Tr. There are two things, which are difficult for every one to secure: one is *kṣīra* (nectar flowing from the moon) and the other is to have control over the *nāḍī* (*citrā-nāḍī*). 117.

मेहनेन शनैः सम्यगूर्ध्वं कुञ्चनमभ्यसेत् /

यत्नतः शरनालेन फूत्कारं वज्रकन्दरे¹ /

शनैः शनैः प्रकुर्वीत वायुसञ्चारकारणात्² // 118 //

mehanena śanaiḥ samyag ūrdhvaṃ kuñcanam abhyaset /
yatnataḥ śaranālena phūtkāraṃ vajrakandare /

śanaiḥ śanaiḥ prakurvīta vāyusañcārakāraṇāt // 118 //

Tr. One should effortfully blow through the tube into the urethra slowly to clear the passage for the flow of air and by appropriate contraction and manipulation of the pelvic organs, raise the secretions. 118.

बिन्दुर्मूलं शरीराणां शरीरेण प्रतिष्ठितः /

धारयन्ते शरीरे च³ आपादतलमस्तकम् // 119 //

bindur mūlaṃ śarīrāṇāṃ śarīreṇa pratiṣṭhitaḥ /
dhārayante śarīre ca āpādata-mastakam // 119 //

Tr. *bindu*, which is located in the body and which supports the whole body from head to feet, is the key to bodily existence. 119.

नार्या भगे पतद्बिन्दुमभ्यासेनोर्ध्वमाहरेत् /
 चलितं च स्वयं बिन्दुमूर्ध्वमाकृष्य रक्षयेत् // 120 //
nāryā bhage palad bindum abhyāsenordhvamāhareṭ /
calitaṃ ca svayaṃ bindum ūrdhvam ākṛṣya rakṣayet //120//

Tr. The *bindu*, which is normally discharged and flows downwards, should be raised upwards with the practice and preserved. 120.

मरणं बिन्दुपातेन जीवितं बिन्दुधारणात् /
 सुगन्धो योगिनो देहे जायते बिन्दुधारणात् /
 यावद् बिन्दुः स्थिरो देहे तावत् कालभयं कुतः // 121 //
maraṇaṃ bindupātena jīvitaṃ bindu-dhāraṇāt /
sugandho yogino dehe jāyate bindu-dhāraṇāt /
yāvad-binduḥ sthīro dche tāvat kālabhayaṃ kutaḥ // 121 //

Tr. Downward flow of the *bindu* leads to decay of the body, while its preservation leads to life and creates pleasant smell in the body. So long *bindu* is retained in the body, there is no fear from death. 121.

स एव द्विविधो बिन्दुः पाण्डुरो लोहितः स्मृतः /
 पाण्डुरः शुक्लमित्याहुर्लोहिताख्यं¹ महारजः // 122 //
sa eva dvividho binduḥ pāṇduro lohitaḥ smṛtaḥ /
pāṇduṛaḥ śuklam-ityāhur-lohitākhyam mahārajaḥ // 122 //

Tr. There are two types of *bindu*: white and red. The white (*bindu*) is called *śukla* and red (*bindu*) is called *mahārajas*. 122.

सिन्दुरद्रवसंकाशं¹ रविस्थाने स्थितं रजः /
 याति बिन्दोः सहैकत्वं भवेद् दिव्यं वपुस्तदा² // 123 //
sinduradravasankāśaṃ ravisthāne sthitaṃ rajaḥ /
yāti bindoḥ sahaikatvaṃ bhaved divyaṃ vapustadā // 123 //

Tr. The *rajas*, which is like red lead, is located in the region of sun. When the *bindu* is merged with *rajas*, one's body becomes divine. 123.

बिन्दुः शिवो रजः शक्तिर्बिन्दुरिन्दू रजो रविः /
 उभयोः संगमादेव प्राप्यते परमं पदम् // 124 //
binduḥ śivo rajaḥ śaktir-bindur-indū rajo raviḥ /
ubhayoḥ saṃgamādeva prāpyate paramaṃ padam // 124 //

Tr. *bindu* is considered *śiva* and *rajas* is *śakti*; *bindu* is moon, *rajas* is sun. By union of both, one certainly attains the highest state. 124.

शुक्रं चन्द्रेण संयुक्तं रजः सूर्येण संगतम् /
 शशिस्थाने स्थितो बिन्दुस्तयोरैक्यं च दुर्लभम् // 125 //
śukraṃ candreṇa saṃyuktaṃ rajaḥ sūryeṇa saṅgataṃ /
śaśisthāne sthito binduḥ-tayoraikyam ca durlabham // 125 //

Tr. *śukra* is connected with *candra* (moon), and *rajas* with *sūrya* (sun). The union of *bindu*, which is located in the moon, (with *rajas* located in the sun) is very rare. 125.

वायुना शक्तिचालेन प्रेरितं खे यदा रजः /
 बिन्दुनैकत्वमायाति भवेद्दिव्यं वपुस्तदा // 126 //

*vāyunā śakticālena prcṛitaṃ kha yadā rajaḥ /
bindunaikatvam āyāti bhaveddivyaṃ vapuḥ-tadā // 126 //*

Tr. By the practice of *śakticāla* and stimulation of the *vāyu*, when the *rajas* is channelized to the *kha* (*brahma-randhra*), it (*rajas*) is united with the *hindu*, as a result of which, the physique of a *yogi* turns divine. 126.

शुक्रं चन्द्रेण संयुक्तं रजः सूर्येण संगतम्¹ /
तयोः समरसैकत्वं² यो जानाति स योगवित् // 127 //
*śukraṃ candreṇa samyuktaṃ rajaḥ sūryeṇa saṅgataṃ /
tayoh samarasaikatvaṃ yo jānāti sa yogavit // 127 //*

Tr. One who knows the blending of *śukra*, connected with *candra* (moon) and *rajas* connected with *sūrya* (sun), is a true *yogi*. 127

चित्तायत्वं नृणां शुक्रं शुक्रायत्वं तु जीवितम् /
तस्माच्छुक्रं रजश्चैव रक्षणीयं प्रयत्नतः // 128 //
*cittāyatvaṃ nṛṇāṃ śukraṃ śukrāyatvaṃ tu jīvitam /
tasmācchukraṃ rajaścaiva rakṣaṇīyaṃ prayatnataḥ // 128 //*

Tr. The *śukra* (*bindu*) of a human being is controlled by his mind and the life depends on *śukra*. Therefore, *śukra* and *rajas* should be preserved with effort. 128.

ऋतुमत्या रजोऽप्येव निज³बिन्दुं च रक्षयेत् /
मेद्रेणाकर्षयेद्दूर्ध्वं¹ सम्यग्भ्यासयोगवान् // 129 //

1.a-रजः. 2.b-भारगन्ध. 3.b-बीजम्.

*ṛtumatyā rajo 'pyeva nijabindum ca rakṣayet /
medhrenaṅkarṣayed ūrdhvaṃ samyag-abhyāsayogavān // 129 //*

Tr. A menstruating woman should preserve the *rajas*, a man should preserve his *bindu*, by raising it upwards by contracting the perineum through the appropriate practice. 129.

Note: *brahmānanda*, the commentator of HP, considers this verse to be an interpolation, although he has tried to comment on it. 129.

अयं योगः¹ पुण्यवतां धन्यानां तत्त्वशालिनाम् /
निर्मत्सराणां सिध्येत न तु मत्सरशालिनाम् // 130 //
*ayaṃ yogaḥ puṇyavatāṃ dhanyānāṃ tatvaśālinām /
nirmatsarāṇāṃ sidhyeta na tu matsaraśālinām // 130 //*

Tr. Those who are pious, courageous, have gained insight into the reality, free from jealousy, attains success in this *yoga* and not those who are envious. 130.

पुरुषो वापि नारी वा वज्रोलीसिद्धिभाजनम् /
सहजोलिश्चामरोलिर्वज्रोल्या भेद² एव हि // 131 //
*puruṣo vāpi nārī vā vajrolīśiddhibhājanam /
sahjoliścāmarolir-vajrolyā bheda eva hi // 131 //*

Tr. Success in *vajrolī* can be attained by both male and female (aspirants). *sahajoli* and *amaroli* are but the two varieties of *vajrolī* alone. 131.

जले भस्मे विनिक्षिप्य दग्धगोमयसम्भवम् /
वज्रोलीमैथुनादूर्ध्वं¹ स्त्रीपुंसोः स्वांगलेपनम् // 132 //

1.b-अभ्ययोगः. 2.b-वज्रोल्याभेदः.

*jale bhasme vinikṣīpya dagdha-gomaya-sambhavam /
vajrolī-maithunād-ūrdhvaṃ strīpūṃsoḥ svāṅgalepanam // 132 //*

Tr. Both man and woman should besmear the body with ashes of (burnt) cow dung mixed up with water after the practice of *vajrolī*. 132.

आसीनयोः सुखेनैव मुक्तव्यापारयोः क्षणात् /
सहजोलिरियं प्रोक्ता सेव्यते योगिभिः सदा // 133 //
*āsīnayoḥ sukhenaiva muktavyāpārayoḥ kṣaṇāt /
sahajoliriyam proktā sevyate yogibhiḥ sadā // 133 //*

Tr. Thus one sits in a state of Bliss unmindful of the worldly affairs. This is called *sahajolī*, which is always practised by the *yogīs*. 133.

Note: *muktavyāpāra*, in this context means void and nothing else. 133.

अयं¹ शुभकरो योगो भोगं मुक्तेऽपि² दक्षिणः /
तस्मात् पुण्यवतामेव अयं योगः³ प्रसिध्यति // 134 //
*ayaṃ śubhakaro yogo bhoge mukte'pi dakṣiṇaḥ /
tasmāt puṇyavatām-eva ayaṃ yogaḥ prasidhyati // 134 //*

Tr. This is very auspicious (practice of) *yoga*, which is conducive to a *yogī*, both in material and spiritual (salvation) success. Therefore, only the meritorious ones attain success in this *yoga*. 134.

पुंसां बिन्दुं⁴ समाकुञ्च्य सम्यग्भ्यासपाटवात् /
यदि नारी रजो रक्षेत मय्योगे चापि⁵ योगिनी // 135 //

1. अयं 2. ह-मुक्ते च. 3. ह-अयं योग. 4. अ-बिन्दु. 5. ह-चापि.

*pūṃso binduṃ samākuñcya samyag-abhyāsa-pāṭavāt /
yadi nārī rajo rakṣet samyoge cāpi yoginī // 135 //*

Tr. A woman is considered as *yoginī* if she protects the *rajas* (secretions of the lower part) by retraction of uniting *bindu* (secretion of the upper part) through appropriate practice. 135.

तस्याः किञ्चिद्रजो नाशं न गच्छति न संशयः /
तस्याः शरीरे नादस्तु बिन्दुतामेव¹ गच्छति // 136 //
*tasyāḥ kiñcid rajonāśaṃ na gacchati na saṃśayaḥ /
tasyāḥ śarīre nādistu bindutāmeva gacchati // 136 //*

Tr. Undoubtedly, she (such a *yoginī*) will not waste even a droplet of *rajas*. In her body, the *nāda* will get transformed into *bindu* (light). 136.

Note: A *yoginī*, who performs *vajrolī* and does not lose any part of the secretions, experiences *nāda* (internally aroused sound), which gets finer and finer and transformed into *bindu* (internally aroused light) which she perceives. 135-136.

स बिन्दुस्तद्रजश्चैव एकीभूय स्वदेहजैः² /
वज्रोत्यभ्यासयोगेन सर्वसिद्धिः प्रजायते // 137 //
*sa bindus tadrajaścaiva ekībhūya svadējaiḥ /
vajrolyabhyāsayogena sarvasiddhiḥ prajāyate // 137 //*

Tr. *bindu* and *rajas* produced in the body, when united through the practice of *vajrolī*, brings about all the *siddhis*. 137.

पित्तोल्बणत्वात् प्रथमां च धारां विहाय नीयाच्च तथान्य³ धाराम् /
निषेव्यते⁴ शीतलमध्यधारा कापालिकैः खण्डमतैः समर्थैः // 138 //

1. अ-बिन्दुनालो च. 2. अ-स्वदेहजो. 3. ह-निसारतयान्त. 4. अ-निषेव्यते.

*pittolbanatvāt prathamām ca dhārām
vihāya nīyācca tathāntya-dhārām /
niṣevyate śītaḥmadhyadhārā
kāpālikaiḥ khaṇḍamataiḥ samarthaiḥ // 138 //*

Tr. The first and the last flow (of the urine) should be avoided due to its acidic contents. The adepts of *khaṇḍa-kāpālikas* consume the cool middle flow (of the urine). 138.

अमरीं यः पिबेन्नित्यं नस्यं¹ कुर्याद² दिने दिने /
वज्रोलीमभ्यसेत् सेयममरोलीति कथ्यते // 139 //
*amarīm yaḥ pibennityaṁ nasyaṁ kuryād dine dine /
vajrolīm abhyaset seyam amarolīti kathyate // 139 //*

Tr. While undergoing the practice of *vajrolī*, when one daily tastes and snuffs the *amarī*, it is called *amarolī*. 139.

Note: *bhavadeva* in his YB, commenting on *vajrolī*, *sahajolī* and *amarolī* remarks that *vajrolī*, *sahajolī*, *amarolī*, comprise a composite process. There is no difference between them. They differ in names. But the function remains the same. When the Union of *candra* and *sūrya* takes place in the *yonisthāna*, it is called *amarolī*. When one's *bindu* is held inside with the help of *yonimudrā*, it is termed as *sahajolī*. To suck one's *bindu* and raise it upwards is *vajrolī*. A woman is also eligible for the practice of *vajrolī*. The purpose of *vajrolī* is *bindusiddhi*. *bhavadeva* also gives a *mantra*, which is used for *vajrolī*, as "om jṛāṁ phaṁ kṛuṁ lluṁ jaṁ jaḥ svāhā". (YB—forthcoming publication from Lonavla Yoga Institute). 115-139.

मेहना³ कुञ्चनादूर्ध्वं गजसापि च योगिनी /
अतीतानागतं वेत्ति खेचरी च भवेद् ध्रुवम् // 140 //

1. a-न अञ्जु. 2. b-नस्यं कुर्यात्. 3. a-मेहना.

*mehanākuñcanādūrdhvaṁ rajasāpi ca yoginī /
atītānāgatam vetti khecarī ca bhaved dhruvam // 140 //*

Tr. By contraction and suction, if the *yoginī* raises the *rajas* upwards, she knows the past and the future and quickly attains *khecarī*. 140.

देहसिद्धिं च लभते वज्रोलीभ्यासयोगतः /
अयं शुभकरो योगो भोगे मुक्तौ च दक्षिणः // 141 //
*dehasiddhiṁ ca labhate vajrolyabhyāsayogataḥ /
ayaṁ śubhakaro yogo bhoge muktau ca dakṣiṇaḥ // 141 //*

Tr. Perfection in the practice of *vajrolī* yields a divine physique (*dehasiddhi*). Such an auspicious *yoga* (practice) is helpful both for material and spiritual success. 141.

कन्दोर्ध्वे कुण्डलीशक्तिरष्टधा कुण्डलाकृतिः¹ /
ब्रह्मद्वारमुखं नित्यं मुखेनाच्छाद्य तिष्ठति² // 142 //
*kandordhve kuṇḍalī-śaktir-aṣṭadhā kuṇḍalākṛtiḥ /
brahmadvāramukhaṁ nityaṁ mukheṇācchādyati tiṣṭhati // 142 //*

Tr. The *kuṇḍalī-śakti* is located above the *kanda*, forming eight spirals. It stays obstructing the mouth of *brahma-dvāra* (opening of *suṣumnā*). 142.

येन मार्गेण गन्तव्यं ब्रह्मस्थानं निरामयम् /
मुखेनाच्छाद्य तदद्वारं प्रसुप्ता परमेश्वरी // 143 //
*yena mārgena gantavyaṁ brahmasthānaṁ nirāmayam /
mukheṇācchādy tad-dvāraṁ prasuptā paramēśvarī // 143 //*

1. b-गुणा मोक्षाय योगिनां. 2. b-बन्धनाय च मूढानां यस्तां वेत्ति स योगवित्.

Tr. The latent *paramēśvarī* (*kuṇḍalī*) obstructs the very door, through which the path to blissful (state of) *brahmasthāna* leads. 143.

उद्घाटयेत्¹ कपाटं तु यथा कुञ्चिकया हठात् /
कुण्डलिन्या तथा योगी मोक्षद्वारं विभेदयेत् // 144 //
udghāṭayet kapāṭam tu yathā kuñcikayā haṭhāt /
kuṇḍalīnyā tathā yogī mokṣadvāraṁ vibhedayet // 144 //

Tr. As a door is easily opened with a key, a *yogī* breaks open the door to salvation by *kuṇḍalinī*. 144.

कृत्वा सम्पुटितौ² करौ दृढतरं बध्वा तु पद्मासनम्³ /
गाढं वक्षसि सन्निधाय चिबुकं ध्यानं ततश्चेतसि //
वारं वारमपानमूर्ध्वमनिलं प्रोच्चालयन् पूरितम् /
म्वं च प्राणमुपैति बोधमतुलं शक्तिप्रभावादतः // 145 //
kṛtvā samputitau karau dṛḍhataram badhvā tu padmāsanam /
gāḍham vakṣasi sannidhāya cibukam dhyānam tataścetasī /
vāraṁ vāramapānam ūrdhvam-anilam proccālayan pūritam /
*svam ca prāṇam upaiti bodham-atulam śakti-prabhāvād-
ataḥ // 145 //*

Tr. Firmly adopt *padmāsana*, fold the hands, firmly press the chin against the chest, repeatedly raise the *apāna* upwards forcefully so that it unites with *prāṇa*. Thus one attains unparallel wisdom of the highest order by intense concentration. 145.

कन्दोर्ध्वे कुण्डलीशक्तिः सुप्ता मोक्षाय योगिनाम् /
बन्धनाय च मूढानां यस्तां वेत्ति स योगवित् // 146 //
kandordhve kuṇḍalī-śaktiḥ suptā mokṣāya yoginām /
bandhanāya ca mūḍhānām yestām vetti sa yogavit // 146 //

1. a-उद्घाटयेत्. 2. a-सम्पुटितौ. 3. b-पद्मासनम्.

Tr. The latent *kuṇḍalī-śakti*, which is located above the *kanda*, brings about liberation to a *yogī*, while it causes bondage to an ignorant. A true *yogī* is the one who awakens *kuṇḍalī*. 146.

ऊर्ध्वं मेढ्रादधो नाभेः कन्दो योऽस्ति खगाण्डवत् /
तत्र¹ नाड्यः समुद्भूताः सहस्राणां² द्विसप्ततिः // 147 //
ūrdhvam meḍhrād adho nābhch kando yo'sti khagāṇḍavat /
tatra nāḍyaḥ samudbhūtāḥ sahasrāṇām dvisaptatiḥ // 147 //

Tr. *kanda*, which resembles the egg of a bird, is placed above the genitals and below the navel. The seventy-two thousand *nāḍīs* originate from here. 147.

तत्र नाडीसहस्रेषु द्विसप्ततिरुदाहृतः /
प्राधान्य³ प्राणवाहिन्यो भूयस्तत्र दश स्मृताः // 148 //
tatra nāḍī-sahasreṣu dvisaptatir-udāhṛtaḥ /
prādhānya-prāṇa-vāhinyo bhūyastatra daśa smṛtāḥ // 148 //

Tr. *nāḍīs* are said to be seventy-two thousand. But the prime conductors of *prāṇa* are only ten. 148.

इडा च पिंगला चैव सुषुम्ना च तृतीयका /
गान्धारी हस्तिजिह्वा च पूषा चैव⁴ पयस्विनी // 149 //
अलम्बुषा कुहुश्चैव⁵ शंखिनी च दश स्मृताः /
एवं नाडीमयं चक्रं विज्ञेयं योगिभिः सदा // 150 //
iḍā ca piṅgalā caiva suṣumnā ca tṛtīyakā /
gāndhārī hastijihvā ca pūṣā caiva payasvinī // 149 //
alambuṣā kuhuścaiva-śaṅkhinī ca daśa smṛtāḥ /
evam nāḍīmayam cakram vijñeyam yogibhiḥ sadā // 150 //

1. b-तत्रो. 2. b-सहस्राणि. 3. b-प्राधान्यात्. 4. a-पञ्चदेव. b-पञ्च देव. 5. a-कुहुश्चैव.

Tr. The ten *nāḍīs* are — *idā*, *piṅgalā*, *suṣumnā* (the third), *gāndhārī*, *hastī-jihvā*, *pūṣā*, *payasvinī*, *alambuṣā*, *kuhu* and *śaṅkhinī*. A *yogī* should know the network of the *nāḍīs*. 149-150.

सततं प्राणवाहिन्यः सोमसूर्याग्निदेवताः /
इडा च पिंगला चैव सुषुम्ना च त्रयो मताः // 151 //
satataṁ prāṇavāhinyah somasūryāgni-devatāḥ /
idā ca piṅgalā caiva suṣumnā ca trayo matāḥ // 151 //

Tr. It is considered that the three *nāḍīs*, namely — *idā*, *piṅgalā* and *suṣumnā*, having their presiding deities as *soma*, *sūrya* and *agni* respectively, are the prominent channels of *prāṇa*. 151.

इडा वामे स्थिता भागे पिंगला दक्षिणे स्थिता /
सुषुम्ना मध्यदेशे तु प्राणमार्गे त्रयः स्थिताः // 152 //
idā vāme sthitā bhāge piṅgalā dakṣiṇe sthitā /
suṣumnā madhyadeśe tu prāṇamārge trayah sthitāḥ // 152 //

Tr. *idā* is situated on the left, *piṅgalā* on the right, while *suṣumnā* is in the middle. These three are the passages of *prāṇa*. 152.

प्राणोऽपानममानश्चोदानव्यानौ च वायवः /
नागः कूर्मश्च कृकलो देवदत्तो धनञ्जयः // 153 //
प्राणाद्याः पञ्च विख्याता नागाद्याः पञ्च वायवः /
एते नाडीसहस्रेषु वर्तन्ते जीवरूपिणः // 154 //
prāṇo 'pānasamānaścodānavyānau ca vāyavaḥ /
nāgaḥ kūrmaśca kṛkalo devadatto dhanañjayaḥ // 153 //
prāṇādyāḥ pañca vikhyātā nāgādyāḥ pañca vāyavaḥ /
ete nāḍī sahasreṣu vartante jīvarūpiṇaḥ // 154 //

Tr. The famous five *prāṇas* are — *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna* and the five *vāyus* are — *nāga*, *kūrma*, *kṛkala*, *devadatta* and *dhanañjaya*. *prāṇa* in the form of *jīva*, exists in thousands of *nāḍīs*. 153-154.

प्राणापानावसौ जीवोऽधश्चोर्ध्व¹ प्रधावति /
वामदक्षिणमार्गेण चञ्चलत्वे न दृश्यते // 155 //
prāṇāpānāvasau jīvo 'dhaścordhvaṁ pradhāvati /
vāmadakṣiṇa-mārgēṇa cañcalatve na dṛśyate // 155 //

Tr. *jīva* (the embodied soul), in the form of *prāṇa* and *apāna*, moves upwards and downwards through left and right channels. It is not experienced because of its fickleness. 155.

आक्षिप्तो भुवि दण्डेन² यथोच्छलति³ कन्दुकः /
प्राणोऽपानसमाक्षिप्तस्तथा जीवो हि गच्छति⁴ // 156 //
ākṣipto bhuvi daṇḍena yathocchalati kandukaḥ /
prāṇo 'pānasamākṣiptas tathā jīvo hi gacchati // 156 //

Tr. Being hit by a stick, a ball bounces up from the ground. Similarly, the *jīva*, being hit by *prāṇa* and *apāna*, keeps moving. 156.

रज्जुबद्धो यथा श्येनो गतोऽप्याकृष्यते पुनः /
गुणबद्धस्तथा जीवः प्राणापानेन कृष्यते // 157 //
rajjubaddho yathā śyeno gato 'pyākṛṣyate punaḥ /
guṇabaddhastathā jīvaḥ prāṇāpānena kṛṣyate // 157 //

Tr. As a bird (lit. eagle), tied up to a string, is pulled back, so also the *jīva*, attached to the attributes, is attracted by *prāṇa* and *apāna*. 157.

1. b-ऊर्ध्वं चाधः. 2.b-भुजदण्डेन. 3.b-यथा चलति. 4.a-न मिश्रयेत्.

अपानः कर्षयेत्¹ प्राणं प्राणोऽपानं च² कर्षति /
अधरुर्ध्वस्थितौ एतौ यो जानाति स योगवित् // 158 //

*apānaḥ karṣayet prāṇam prāṇo 'pānaṁ ca karṣati /
adha-ūrdhva-sthitau etau yo jānāti sa yogavit // 158 //*

Tr. *apāna* attracts *prāṇa* and *prāṇa* attracts *apāna*, remaining in the lower and the upper regions (of the body) respectively. One, who knows this, is considered a true *yogī*. 158.

हकारेण बहिर्याति सकारेण विशेत् पुनः /
हंसहंसेत्यतो मन्त्रं जीवो जपति सर्वदा // 159 //

*hakāreṇa bahiryāti sakāreṇa viśet punaḥ /
haṁsa-haṁsetyato mantram jīvo japati sarvadā // 159 //*

Tr. Exhalation produces a sound like 'ha', while inhalation produces a sound like 'sa'. The *jīva* constantly chants the *mantra*—*haṁsa haṁsa* (in the form of exhalation and inhalation). 159.

शतानि षट् दिवारात्रौ सहस्राण्येकविंशतिः /
एतत्संख्यायुतं मन्त्रं जीवो जपति सर्वदा // 160 //

*śatāni ṣaṭ divārātrau sahasrānyeka-viṁśatiḥ /
etat-saṁkhyā-yutam mantram jīvo japati sarvadā // 160 //*

Tr. The *jīva* constantly chants the *mantra* for twenty one thousand and six hundred times in one day and night. 160.

अजपा नाम गायत्री योगिनां मोक्षदायिनी /
अस्याः संकल्पमात्रेण नरः पापैः प्रमुच्यते // 161 //

*ajapā nām gāyatrī yoginām mokṣadāyinī /
asyāḥ saṁkalpamātreṇa naraḥ pāpaiḥ pramucyate // 161 //*

Tr. This is *ajapā gāyatrī*, which brings *mokṣa* to a *yogī*. A man gets rid of all the sins just by mere thought about it. 161.

अनया सदृशी विद्या अनया सदृशो जपः /

अनया सदृशं पुण्यं न भूतं न भविष्यति // 162 //

anayā sadṛśī vidyā anayā sadṛśo japaḥ /

anayā sadṛśam puṇyam na bhūtam na bhaviṣyati // 162 //

Tr. A science (learning) or a chanting or a pious deed like this did not exist, nor will come into existence in future. 162.

कुण्डलिन्याः समुद्भूता गायत्री प्राणधारिणी /

प्रणवाद्यास्तथा विद्यात् यस्तं वेत्ति स योगवित् // 163 //

kuṇḍalinyāḥ samudbhūtā gāyatrī prāṇadhārīṇī /

pranavādyās-tathā vidyāt yastam vetti sa yogavit // 163 //

Tr. *gāyatrī*, having the nature of *prāṇa*, and also *pranava* etc. have originated from *kuṇḍalinī*. One who knows this, is considered a true *yogī*. 163.

अम्भोधिशैलद्वीपानामाधारः शेषकुण्डली /

अशेषयोगतन्त्राणामाधारः कुण्डली तथा // 164 //

ambhodhi-śailadvīpānām ādhāraḥ śeṣa-kuṇḍalī /

aśeṣayogatantrāṇām-ādhāraḥ kuṇḍalī tathā // 164 //

Tr. Just as the coiled snake *śeṣa* is the support of the entire ocean, mountain and the islands, similarly, *kuṇḍalī* forms the base of all the *yogic* practices. 164.

कुण्डली कुण्डलाकारा सर्पवत् परिकीर्तिता /

सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः // 165 //

*kuṇḍalī kuṇḍalākārā sarpavat parīkīrtitā /
sā śaktiścālītā yena sa mukto nātra saṁśayaḥ // 165 //*

Tr. *kuṇḍalī* is considered coiled like a snake. One, who successfully activates it, certainly attains liberation. 165.

*कुण्डलांगी कुण्डलिनी भुजंगी शक्तिरीश्वरी /
कुण्डल्यरुन्धती देवी शब्दाः पर्यायवाचकाः /// 166 //
kuṇḍalāṅgī kuṇḍalinī bhujaṅgī śaktirīśvarī /
kuṇḍalyarundhatī devī śabdāḥ paryāyavācakāḥ // 166 //*

Tr. *kuṇḍalāṅgī, kuṇḍalinī, bhujaṅgī, śakti, īśvarī, kuṇḍalī, arundhatī, devī*-- are synonyms. 166.

*गंगायमुनयोर्मध्ये बालरण्डा तपस्विनी /
बलात्कारेण गृह्णीयात् तद्विष्णोः परमं पदम् // 167 //
gaṅgā-yamunayor-madhye bālaraṇḍā tapasvinī /
balātkāreṇa grhṇīyāt tadviṣṇoḥ paramam padam // 167 //*

Tr. The humble young female ascetic (*kuṇḍalī*), which resides between *gaṅgā* and *yamunā*, should be tackled using force. That is the highest abode of *viṣṇu*. 167.

*इडा भगवती गंगा पिंगला यमुना नदी /
इडापिंगलयोर्मध्ये बालरण्डा सरस्वती // 168 //
idā bhagavatī gaṅgā piṅgalā yamunā nadī /
idā-piṅgalayor-madhye bālaraṇḍā sarasvatī // 168 //*

Tr. *idā* is the goddess *gaṅgā*, while *piṅgalā* is the river *yamunā*. The young ascetic *sarasvatī* (*kuṇḍalī*) lies between *idā* and *piṅgalā*. 168.

*पुच्छं प्रगृह्य भुजगी सुप्तामुदबोध्य कर्षयेत्¹ /
निद्रां विहाय सा ऋज्वी ऊर्ध्वमुत्तिष्ठते हठात् // 169 //
puccham pragṛhya bhujaṅgīm suptām-udbodhya karṣayet /
nidrām vihāya sā rjvī ūrdhvam uttiṣṭhate haṭhāt // 169 //*

Tr. One should catch the sleeping serpent (*kuṇḍalī*) by the tail and pull her, thus awakening her from sleep. Coming out of the slumber and being awakened, she soon rises forcefully. 169.

*प्रबुद्धा वह्नियोगेन मनसा² मरुता सह /
ऋजुत्व³ गुणमादाय वज्रत्यूर्ध्वं सुषुम्नया // 170 //
prabuddhā vahniyogena manasā marutā saha /
rjutva-guṇam-ādāya vrajatyūrdhvam suṣumnayā // 170 //*

Tr. Being stimulated by the increase of heat, (*kuṇḍalī*), becomes straight and moves upwards through the *suṣumnā*, accompanied by mind and *prāṇa*. 170.

*येन सञ्चालिता शक्तिः स योगी सिद्धिभाजनम् /
किमत्र बहूनोक्तेन कालं जयति लीलया // 171 //
yena sañcālītā śaktiḥ sa yogī siddhibhājanam /
kimatra bahunoktena kālam jayati līlayā // 171 //*

Tr. A *yogī*, who stimulates *śakti* (*kuṇḍalī*), accomplishes supernatural powers (*siddhis*). What to speak more? He easily transcends *kāla*. 171.

*सव्यासनस्थास्य⁴ फणावती सा प्रातश्च सायं प्रहार्द्धमात्रम् /
प्रपूर्य सूर्यात् परिधाय⁵ युक्त्या प्रगृह्य नित्यं परिचालनीया // 172 //*

1.a-सुप्तामुदबोधयेत् तां. 2.a-नामोनासा. 3.a-शुचिद. 4.a-परिस्थिता चेव. 5.a-प्रपूर्यती परिधान.

savyāsanasthāsyaphaṇāvalī sā

prātaśca sāyam praharārdhamātram /

prapūrya sūryāt paridhāya

yuktyā praṅghya nityam paricālanīyā // 172 //

Tr. One should skillfully catch hold of the hooded serpent, who is lying with the face backwards and stimulate her daily by exhaling through *sūrya nāḍī* for one and half hours, in the morning and evening. 172.

वजासनस्थितो योगी चालयित्वा तु कुण्डलीम् /

कुर्यादनन्तरं भस्त्रीं कुण्डलीमाशु बोधयेत् // 173 //

vajrāsanaṣṭhito yogī cālayitvā tu kuṇḍalīm /

kuryādanantaram bhastrīm kuṇḍalīm āśu bodhayet // 173 //

Tr. A *yogī*, sitting in *vajrāsana* should activate *kuṇḍalī* and thereafter, should practise *bhastrikā*. Thus, *kuṇḍalī* is easily awakened. 173.

नाभे¹राकुञ्चनं कुर्यात् कुण्डलीं चालयेत्ततः /

मृत्युचक्रं गतस्यापि तस्य मृत्युभयं कुतः // 174 //

nābher-ākuñcanam kuryāt kuṇḍalīm cālayet-tataḥ /

mṛtyucakram gatasyāpi tasya mṛtyubhayam kutah // 174 //

Tr. One should contract the navel and then move the *kuṇḍalī*. Thus, even though one may be in the trap of death, one remains free from fear of death. 174.

नासादक्षिणमार्गवाहिपवनात् प्राणो हि दीर्घीकृतः² /

चन्द्राभः³ परिपूरितामृततनुः प्राग्घण्टिकायास्तथा⁴ //

भिन्दन् कालविशालवह्निवशगान् भूरन्ध्रनाडीगणान् /

तत्कार्यं⁵ कुरुते पुनर्नवतरं जीर्णदुमस्कन्धवत्⁶ // 175 //

1. नाभिः. 2. नाभो. 3. नाभोऽतिदीर्घीकृतः. 4. नाभोऽतिदीर्घीकृतः. 5. नाभोऽतिदीर्घीकृतः. 6. नाभोऽतिदीर्घीकृतः.

nāsā-dakṣiṇamārgavāhi-pavanāt prāṇo hi dīrghīkṛtaḥ /
candrāmbhaḥ paripūrītāmṛta-tanuḥ prāg-ghaṇṭikāyāstathā /
bhīndan kālaviśālavanivāśagān bhrūrandhranādīgagan /
tatkāryam kurute punar-navataram jīrṇadrumaskandhavaḥ //

175 //

Tr. By the process of carrying the *vāyu* through the right nostril and prolonging the *prāṇa* and filling the whole body with the nectar oozing from the moon in the upper part of the uvula, one is able to gain control over all the *nāḍīs* in the *bhrūrandhra* (center of the eye brows), thus rejuvenating himself like the trunk of an old tree, having young shoots or leaves. Thus he attains mastery over the fire and *kāla* (death, time). 175.

कुण्डलीं चालयित्वा तु कुर्याद् भस्त्रीं विशेषतः /

एवमभ्यसतो नित्यं यमिनः शंकते यमः // 176 //

kuṇḍalīm cālayitvā tu kuryād bhastrīm viśeṣataḥ /
evamabhyasato nityam yaminah śaṅkate yamaḥ // 176 //

Tr. Activate the *kuṇḍalī* specially by the practice of *bhastrikā*. With this practice, a *yogī* can control premature death. 176.

तदाभ्यसेत् सूर्यभेदमुज्जायीं चापि शीतलीम् /

एवमभ्यासयुक्तस्य यमस्तु यमिनः कुतः // 177 //

tadābhyaset sūryabhedam-ujjāyīm cāpi śītalīm /
evam-abhyāsayuktasya yamastu yaminah kutah // 177 //

Tr. After that, take up the practice of *sūrya-bheda*, *ujjāyī* and *śītalī*. A *yogī*, who practises in this manner, is not afraid of death. 177.

मुहूर्तद्वयपर्यन्तं निर्भयं चालनादसौ /
 ऊर्ध्वमाकृष्यते¹ किञ्चित् सुषुम्नागतकुण्डली² // 178 //
muhūrtadvayaparyantaṁ nirbhayaṁ cālanādasau /
ūrdhvam-ākṛṣyate kiñcit suṣumnāgata-kuṇḍalī // 178 //

Tr. If one fearlessly undertakes this practice for six hours, *kuṇḍalī* rises a little and enters into *suṣumnā*. 178.

तेन कुण्डलिनी तस्याः सुषुम्नायाः समुदगता /
 जहाति तस्मात् प्राणोऽयं सुषुम्नां व्रजति स्वतः // 179 //
tena kuṇḍalinī tasyāḥ suṣumnāyāḥ samudgatā /
jahāti tasmāt prāṇo 'yaṁ suṣumnāṁ vrajati svataḥ // 179 //

Tr. Thus, when the *kuṇḍalī* enters into *suṣumnā* leaving its place, *prāṇa* enters into *suṣumnā* automatically. 179.

तस्मात् सञ्चालयेन्नित्यं सुप्रसुप्तामरुन्धतीम् /
 अग्न्याः सञ्चालनेनाशु योगी रोगैर्विमुच्यते // 180 //
tasmāt sañcālayen-nityaṁ suprasuptām-arundhatīm /
asyāḥ sañcālanaṁ nāśu yogī rogair vimucyate // 180 //

Tr. Therefore, one should daily activate the latent *arundhatī* (*kuṇḍalinī*). By its stimulation, a *yogī* becomes free from diseases. 180.

ब्रह्मचर्यगतम्यैव नित्यं हितमिताशनः³ /
 मण्डलाद् दृश्यते सिद्धिः कुण्डल्यभ्यासयोगिनः // 181 //
brahmacarya-ratasyaiva nityaṁ hitamitāśanaḥ /
maṇḍalād-dṛśyate siddhiḥ kuṇḍalyabhyāsayoginaḥ // 181 //

1 b-ऊर्ध्वमाकृष्यते. 2 b-सुषुम्नां व्रजति. 3 b-हितमिताशिनः.

Tr. A *yogī*, who sticks to celibacy and consumes moderate and wholesome food, attains success through the practice of *kuṇḍalī* in forty days. 181.

Note: *brahmānanda* interpretes the word *maṇḍala* meaning forty days. 181.

अभ्यासान्निःसृतां चान्द्रीं विभूत्या सह मिश्रयेत् /
 तद्धारणं चोत्तमांगे दिव्यदृष्टिप्रदायकम् // 182 //
abhyāsān-niḥsṛtāṁ cāndrīm vibhūtyā saha miśrayet /
tad-dhāraṇaṁ cottamāṅge divya-dṛṣṭi-pradāyakam // 182 //

Tr. *cāndrī* (nectar oozing from the moon), which is secreted through practice, should be merged with *vibhūti* (*rajas*) and retained in the superior (upper) regions, which results in divine insight. 182.

द्वासप्ततिसहस्राणां नाडीनां मलशोधनम् /
 कुतः प्रक्षालणोपायः कुण्डल्यभ्यासतो विना // 183 //
dvāsaptati-sahasrāṇāṁ nādīnāṁ malaśodhanam /
kutaḥ prakṣālaṇopāyaḥ kuṇḍalyabhyāsato vinā // 183 //

Tr. The seventy two thousand *nāḍīs* are (thus) cleansed of the impurities. Without the practice of *kuṇḍalī*, there is no other process of purification. 183.

मारुतस्य विधिं सर्वं मनोयुक्तं समभ्यसेत् /
 अन्यथा त्वितरेऽभ्यासाः प्रयासायैव योगिनः // 184 //
mārutasya vidhiṁ sarvaṁ manoyuktaṁ samācaret /
anyathā tvitaro 'bhyāsāḥ prayāsāyaiva yoginaḥ // 184 //

Tr. All the techniques involving *vāyu* should be practised with concentration. Otherwise, the practices are futile for the *yogīs*. 184.

अतिशुद्धा दश प्रोक्ता आदिनाथेन शम्भुना /
एकैका तासु यमिनां¹ महासिद्धिप्रदायिनी // 185 //
atiśuddhā daśa proktā ādināthena śambhunā /
ekaikā tāsu yaminām mahāsiddhipradāyinī // 185 //

156. There is a set of ten highly pure *mudrās* propagated by *ādinātha śambhu*. Each one of them brings about great *siddhis* (supernatural powers) to the *yogīs*. 185.

राजयोगं विना पृथ्वी राजयोगं विना निशा /
राजयोगं विना मुदा विचित्रापि न राजते // 186 //
rājayogaṃ vinā pṛthvī rājayogaṃ vinā niśā /
rājayogaṃ vinā mudrā vicitrāpi na rājate // 186 //

Tr. Without *rājayoga*, *āsana* is not effective, nor *niśā* (*kumbhaka*), nor even the various *mudrās*. 186.

उपदेशं हि मुदाणां यो दत्ते साम्प्रदायिकम् /
स एव श्रीगुरुः स्वामी साक्षादीश्वर एव च // 187 //
upadeśaṃ hi mudrāṇām yo datte sāmpradāyikam /
sa eva śrīguruḥ svāmī sākṣād-īśvara eva ca // 187 //

Tr. One, who imparts the traditional (authentic) knowledge of *mudrās*, is certainly the *śrī-guru*, *svāmī*. He, indeed, is *īśvara* embodied. 187.

तस्य¹ वाक्यपरो भूत्वा योऽभ्यसेत् समाहितः /
अणिमादिगुणैश्वर्यं जायते कालवञ्चनम् // 188 //
tasya vākyaparo bhūtvā yo 'bhyaset samāhitaḥ /
aṇimādi-guṇaiśvaryaṃ jāyate kālavañcanam // 188 //

Tr. One who fully indulges in the practice and follows the advice of the teacher, achieves the supernatural powers like *aṇimā* etc., and transcends death. 188.

इति श्रीसहजानन्दसन्तानचिन्तामोहिनीस्वामिनारायणविरचितायां हठप्रदीपिकायां
पञ्चमोपदेशः // 5 //

iti śrī-shajānanda-santāna-cintāmaṇi-svātmārāma-
viracitāyāṃ haṭhapradīpikāyāṃ pañcamopadeśaḥ // 5 //

Thus (ends) the fifth chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 5 //

Sixth Chapter

अथ प्रत्याहारः-

चरतां चक्षुरादीनां विषयेषु यथाक्रमम् /
तत्प्रत्याहरणं तेषां प्रत्याहारः स उच्यते // 1 //

atha pratyāhārah--

caratām cakṣurādīnām viṣayeṣu yathākramam /
tatpratyāharaṇam teṣāṃ pratyāhārah sa ucyate // 1 //

Tr. *pratyāhāra* is known as ■ technique by which the sense organs, such as eyes etc., that are engaged in their objects, are withdrawn systematically. 1.

यथा तृतीयकालस्थो रविः प्रत्याहरेत् प्रभाम् /
तृतीयांगे स्थितो योगी विकारं हन्ति मानसम् // 2 //
yathā tṛtīyakālastho raviḥ pratyāhareṭ prabhām /
tṛtīyāṅge sthito yogī vikāraṃ hanti mānasam // 2 //

Tr. Just as the sun, being in the third phase (evening), withdraws the rays, a *yogī*, who is undergoing the third *āṅga* (member of *yoga* i.e. *pratyāhāra*) also does away with the impurities of the mind. 2.

अंगमध्ये यथांगानि कूर्मः संकोचयेद् ध्रुवम् /
योगी प्रत्याहरत्येवमिन्द्रियाणि तथात्मनि // 3 //
āṅgamadhye yathāṅgāni kūrmaḥ saṅkocayed dhruvam /
yogī pratyāharatyevam-indriyāṇi tathāātmani // 3 //

Tr. As a tortoise quickly pulls the limbs within, similarly, a *yogī* withdraws the senses towards the Self (*ātman*). 3.

यं यं शृणोति कर्णाभ्यां प्रियमप्यथवाप्रियम्¹ /
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् // 4 //
yaṃ yaṃ śṛṇoti karṇābhyāṃ priyam-apyathavāpriyam /
taṃ taṃ-ātmēti vijñāya pratyāharati yogavit // 4 //

Tr. Whatever favourable or unfavourable a *yogī* listens through the ears, he withdraws from all of them considering them as the Self. 4.

उष्णं वाप्यथवा शीतं यं यं स्पृशति चर्मणा /
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् // 5 //
uṣṇaṃ vāpyathavā śītaṃ yaṃ yaṃ sprśati carmaṇā /
taṃ taṃ-ātmēti vijñāya pratyāharati yogavit // 5 //

Tr. Whatever hot or cold is touched by the skin, the eminent *yogī* withdraws from it knowing it as Self. 5.

अरम्यमथवा रम्यं² यं यं पश्यति चक्षुषा /
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् // 6 //
aramyam-athavā ramyaṃ yaṃ yaṃ paśyati cakṣuṣā /
taṃ taṃ-ātmēti vijñāya pratyāharati yogavit // 6 //

Tr. Whatever ugly or beautiful is seen by the eyes, a *yogī* withdraws from it knowing it as Self. 6.

अमिष्टमथवा मिष्टं यद्यत् स्पृशति जिह्वया /
तं तमात्मेति विज्ञाय प्रत्याहरति योगवित् // 7 //³

1.a-मप्यथवाप्रियम्. 2.a-अरम्यमथवा रम्यम्. 3.a-अनुपलब्धश्लोक.

*amiṣṭam-athavā miṣṭam yadyat spṛśati jihvayā /
tam tam-ātmētī vijñāya pratyāharati yogavit // 7 //*

Tr. Whatever is palatable or unpalatable to the tongue, the *yogi* withdraws from it considering it as Self. 7.

*ameḍhyam-athavā meḍhyam yadyad jighrati nāsikā /
tam tam-ātmētī vijñāya pratyāharati yogavit // 8 //*

Tr. Whatever pure or impure smelt by the nose, the *yogi* considers it as Self and withdraws. 8.

*candrāmṛtamayīm dhārām pratyāharati bhāskarāḥ /
tatpratyāharaṇam tasyāḥ¹ pratyāharastaducyate // 9 //*

Tr. The sun draws back the ambrosial flow of the moon. Similar is the case in the practice of *pratyāhāra*. 9.

Note: General meaning of *pratyāhāra* is withdrawal of sense-organs from the object of senses. However, another meaning of *pratyāhāra* given here is to imbibe on the mind that whatever one perceives through different senses should be considered as the nature of the Self. Along with these two types, VS mentions two more types of *pratyāhāra* : a) performance of the obligatory duties mentally within the self and without any external aids, b) holding the *prāṇa* successfully at the eighteen vital points after withdrawing

from the previous point. SUP mentions another type of *pratyāhāra* in the form of renouncing the results of the daily obligatory duties. DUP also endorses the same view. In KP, the term *pratyāhāra* has been used synonymously for *kumbhaka*. *devala* mentions different types of *kumbhakas* out of which *pratyāhāra* is one. According to *gorakṣa*, *pratyāhāra* is achieved through *viparītakaraṇī mudrā* (GS: 54-55). 1-9.

अथ धारणा -

*आसनेन समायुक्तः प्राणायामं समभ्यसेत् /
प्रत्याहारेण सम्पन्नो धारणां च समभ्यसेत् // 10 //*

atha dhāraṇā--

*āsaneṇa samāyuktaḥ prāṇāyāmaṁ samabhyaset /
pratyāhāreṇa sampanno dhāraṇāṁ ca samabhyaset // 10 //*

Tr. Having been established in *āsana*, *prāṇāyāma* should be practised and *dhyāna* should be practised after *pratyāhāra*. 10.

*हृदये पञ्चभूतानां धारणा च पृथक् पृथक् /
मनसो निश्चलत्वेन धारणा ह्यभिधीयते // 11 //*

*hṛdaye pañcabhūtānāṁ dhāraṇā ca pṛthak pṛthak /
manaso niścalatvena dhāraṇā hyabhidhiyate // 11 //*

Tr. Holding the five *bhūtas* (elements) separately in the heart, while making the mind steady, is known as *dhāraṇā*. 11.

*या पृथ्वी हरितालहेमरुचिरा तत्त्व¹लकारान्विता /
संयुक्ता कमलासनेन हि चतुष्कोणा हृदि स्थायिनी //
प्राणं तत्र विलीय पञ्चघटिकाश्चित्तान्वितं धारयेत् /
एषा स्तम्भकरी सदा क्षितिजयं कुर्याद् भुवो धारणा // 12 //*

*yā pṛthvī haritāla-hemarucirā tatvalakārānvitā /
saṃyuktā kamalāsana hi catuṣkoṇā hṛdi sthāyinī //
prāṇam tatra viliya pañcaghaṭikāś-cittānvitam dhārayet /
eṣā stambhakārī sadā kṣitijayam kuryād bhuvo dhāraṇā // 12 //*

Tr. The earth element, which has deep golden yellow colour, having 'la' (as the *bīja*), *brahmā* as the deity, having four corners, placed in the heart, should be concentrated upon with the *prāṇa* raised there and retained for five *ghaṭikās*. This is *bhuvo-dhāraṇā*, which brings restraint and by which one conquers earth element. 12.

अर्द्धेन्दुप्रतिमं च कुन्दधवलं कण्ठे तु तत्त्वं स्मृतम् /
यत्प्रत्यूषवकार¹ बीजसहितं युक्तं सदा विष्णुना //
प्राणं तत्र विलीय पञ्चघटिका²श्चित्तान्वितं³ धारयेत् /
एषा दुःसहकालकूटशमनी स्याद्वारिणी धारणा // 13 //

ardhendupratimam ca kundadhavalam

kaṇṭhe tu tatvam smṛtam /

*yat-pratyūṣa-vakārabījasahitam yuktam sadā viṣṇunā //
prāṇam tatra viliya pañcaghaṭikāś-cittānvitam dhārayet /
eṣā duḥsahakālakūṭaśamanī syād vāriṇī dhāraṇā // 13 //*

Tr. The water element, which is as white as crescent moon and *kunda* flower (jasmine) is located in the throat, having 'va' as *bīja* and is presided over by *viṣṇu* as deity. One should take the *prāṇa* there and hold it for five *ghaṭikās* with one-pointed mind. This is *vāriṇī-dhāraṇā*, which digests severe poisons. 13.

यत्तालुस्थितमिन्द्रगोपसदृशं तत्त्वं त्रिकोणोज्ज्वलम्⁴ /
तेजोरेफयुतं प्रवालरुचिरं रुद्रेण यत्संगतम् //
प्राणं तत्र विलीय पञ्चघटिका²श्चित्तान्वितं धारयेत् /
एषा वस्निजयं सदा विदधते⁵ वैश्वानरी धारणा // 14 //

1.a-चकार. 2.a-घटिकं. 3.a-चित्तान्वितं. 4.a-त्रिकोणोज्ज्वलं. 5.a-विदधती.

*yattālusthitam indragopasadṛśam tatvam trikoṇojvalam /
tejorephayutam pravālaruciram rudreṇa yatsaṅgam //
prāṇam tatra viliya pañcaghaṭikāś-cittānvitam dhārayet /
eṣā vahnijayam sadā vidadhat vaiśvānarī dhāraṇā // 14 //*

Tr. The fire element, which is located in the palate and is as deep red as *indra-gopa* insect (cochineal), having three shining corners, 'ra' as *bīja*, as brightly red as coral, which is presided over by *rudra* as deity. One should take the *prāṇa* there and hold it for five *ghaṭikās* with raft attention. This is *vaiśvānarī-dhāraṇā*, by which one controls fire element. 14.

यदभिन्नाञ्जनपुञ्जसन्निभमिदं तत्त्वं भुवोरन्तरम्¹ /
तत्त्वं² वायुमयं यकारसहितं तत्रेश्वरो देवता //
प्राणं तत्र विलीय पञ्चघटिका³श्चित्तान्वितं धारयेत् /
एषा खे गमनं⁴ करोति यमिनां स्याद्वायवी धारणा // 15 //

yad-bhinnāñjana-puñjasannibham-idam

tatvam bhruvorantaram /

*tatvam vāyumayam yakārasahitam tatreśvaro devatā //
prāṇam tatra viliya pañcaghaṭikāś-cittānvitam dhārayet /
eṣā khe gamanam karoti yaminām syād vāyavī dhāraṇā // 15 //*

Tr. The element of air is situated between the two eyebrows, bright like a heap of blazing fire, round in shape, consisting of *vāyu* and associated with the letter 'ya' (as *bīja*) and *īśvara* as presiding deity. One should bring the *prāṇa* there and maintain it for five *ghaṭikās* with one-pointed mind. This *vāyavī-dhāraṇā* enables *yogi* to move in the space. 15.

आकाशं सुविशुद्धवारिसदृशं यदब्रह्मरन्ध्रे स्थितम् /
तन्नादेन सदाशिवेन सहितं शान्तं हकारान्वितम् //⁵

1.a-लला भुवोरन्तरं. b-यत्तं भुवोरन्तरे. 2.a-तत्त्वं. 3.a-घटिकं. 4.a-खे गमनं. 5.a-अनुपलब्धपेक्षितं.

प्राणं तत्र विलीय पञ्चघटिका¹श्चित्तान्वितं धारयेत् /
 एषा मोक्षफलप्रदा च यमिनां प्रोक्ता नभोधारणा // 16 //
*ākāśam suviśuddhavārisadṛśam yad-brahmarandhre sthitam /
 tannādena sadāśiveṇa sahitam śāntam hakārānvitam //*
*prāṇam tattra viliya pañcaghaṭikāś-cittānvitam dhārayet /
 eṣā mokṣaphalapradā ca yamīnām proktā nabhodhāraṇā // 16 //*

Tr. The *ākāśa* element, which is as pure as water, is placed in the *brahma-randhra*. It bears that (unheard) *nāda*, having *sadāśiva* as presiding deity and embedded with 'ha' (as *bīja*). One should take the *prāṇa* there accompanied with mind for five *ghaṭikās*. This *nabho-dhāraṇā* brings liberation to the *yogīs*. 16.

स्तम्भनी द्रावणी चैव दाहनी भ्रामणी तथा /
 मोचनी च भवन्त्येव भूतानां पञ्च धारणाः // 17 //
*stambhanī drāvaṇī caiva dāhanī bhrāmaṇī tathā /
 mocanī ca bhavantyeva bhūtānām pañca dhāraṇāḥ // 17 //*

Tr. These five *dhāraṇās* generate stability, dilution, burning, whirling and liberation respectively to the aspirants. 17.

कर्मणा मनसा वाचा धारणाः पञ्च दुर्लभाः /
 विज्ञाय सततं योगी सर्वपापैः प्रमुच्यते² // 18 //
*karmaṇā manasā vācā dhāraṇāḥ pañca durlabhāḥ /
 vijñāya satatam yogī sarvapāpaiḥ pramucyate // 18 //*

Tr. To integrate the five *dhāraṇās* by action, thought and word, is very rare. On acquiring this knowledge, a *yogī* always remains free from all the sins. 18.

1.a-घटिकं. 2.a-अनुफलश्रपक्ति.

Note: The description of five types of *dhāraṇās* given here mostly tallies with the description of GS. According to *gorakṣa*, in *dhāraṇā*, *citta* as well as *prāṇa*, are carried to a certain *cakra* and made to stay there for 2 hours. *dhāraṇā* is said to be twelve times greater than *pratyāhāra* and *dhyāna* 12 times higher than *dhāraṇā*. The difference between *dhāraṇā*, *dhyāna* and *samādhi* is that of duration. *samādhi* is to be continued for 12 days, *dhyāna* for 24 hours and *dhāraṇā* for two hours. According to VS also, there are five types of *dhāraṇās* on the five elements in the body, with the respective letter and deity to be concentrated upon in each of these regions. *vyāsa*, in his commentary on *yogasūtra*, included regions external to the body also. *vasiṣṭha* does not accept external regions for *dhāraṇā*. *dhāraṇās* described by *gorakṣa* seem to be different from those described by *vasiṣṭha*. Though, in both descriptions, all the letters are common, the regions where the *taṭvas* are to be meditated upon, are different. BYY (X: 191-192) mentions *dhāraṇā* after *dhyāna*. 10-18.

अथ ध्यानम् -

ध्यानं च सर्वचिन्तानां¹ निवृत्तिर्वै निगद्यते² /
 या तत्त्वे निश्चला चिन्ता सैव ध्यानं प्रकीर्तितम् // 19 //
*atha dhyānam--
 dhyānam ca sarvacintānām nivṛttir vai nigadyate /
 yā tatve niścalā cintā saiva dhyānam prakīrtitam // 19 //*

Tr. *dhyāna* is said to be the technique, which sets free the mind from all the thoughts. Practice of unswerving concentration of the thoughts, on any of the elements, is defined as *dhyāna*. 19.

1.a-सर्वचिन्तानां. 2.a-धातुरेव हि पद्यते.

Note: According to MD (306: 7-8), there are two types of *dhyāna*, one concentration of mind and the other *prāṇāyāma*. *prāṇāyāma* is of two types-- with attribute and without attribute. 19.

द्विविधं भवति ध्यानं सगुणं निर्गुणं तथा /
सगुणं वर्णभेदेन केवलं निर्गुणं विदुः // 20 //

*dvividham bhavati dhyānam saguṇam nirguṇam tathā /
saguṇam varṇabhedaṇa kevalam nirguṇam viduḥ // 20 //*

Tr. *dhyāna* is of two kinds— *saguṇa* and *nirguṇa*. *saguṇa* has features like color etc. , while *nirguṇa* is known as absolute. 20.

अन्तश्चेतो बहिश्चक्षुरधःस्थाप्य हि सुखासनम् /
समत्वं च शरीरस्य ध्यानमुदेति¹ सिद्धिदा // 21 //

*antaśceto bahiścakṣur-adhaḥsthāpya hi sukhāsanam /
samatvaṁ ca śarīrasya dhyānamudreti¹ siddhidā // 21 //*

Tr. Adopt a comfortable sitting posture, with the eyes gazing at an external point, while mind is focused inside, keeping the body straight and remaining motionless. This is *dhyāna-mudrā*, which bestows success. 21.

Note: In these *ślokas*, the techniques of *dhyāna* on the five *tatvas* have been described. 21.

बहिरन्तःस्थितं शुद्धं निरालम्बं निरामयम् /
भावयेत् परमात्मानं² मुच्यते जन्मबन्धनात् // 22 //

*bahirantaḥsthitam śuddham nirālambam nirāmayam /
bhāvayet paramātmānam mucyate janmabandhanāt // 22 //*

Tr. Maintain purity externally and internally and concentrate on *paramātmā*, who is supportless and untainted. Doing so, one gets rid of the bondage of birth (and death). 22.

परमानन्दसंस्पर्शकारिणं विश्वधारिणम् /
भाव्यमन्तर्गतं¹ प्राणं वाग्यतः खेचरो भवेत् // 23 //

*paramānandasamsparsakāriṇam viśvadhāriṇam /
bhāvyamantargataṁ prāṇam vāgyataḥ khecaro bhavet // 23 //*

Tr. The internal *prāṇa* should be meditated upon, which holds all the creation, which gives an experience of the utmost Blissful State and wherefrom the speech emanates. 23.

तद्बालार्कशताकारं² प्रज्वलद्भुवनत्रयम् /
धारयेद् हृदये तेजो वह्निना न च³ दह्यते // 24 //

*tadbālārkaśatākāraṁ prajvalad-bhuvanatrayam /
dhārayed hṛdaye tejo vahninā na ca dahyate // 24 //*

Tr. That effulgent fire, which is like a hundred morning sun illuminating all the three worlds, should be retained in the heart. Doing so, one does not get affected by fire. 24.

पीयूषाकुलकल्लोलं द्रवीकुर्वज्जगत्त्रयम्⁴ /
हृदये धारयेत्तोयं तस्माद्वारिभयं कुतः // 25 //

*pīyūṣākulakallolam dravīkurvaj-jagat-trayam /
hṛdaye dhārayet toyam tasmād-vāribhayam kutaḥ // 25 //*

Tr. Water, which is like nectar overflowing and flooding the

three worlds, should be held in the heart. Doing so, one does not have fear from water. 25.

आभूधरभवाक्रान्तं भूतलं भूतसंकुलम् /
हृदये धारयेन्नित्यं तस्य नो पार्थिवं भयम्¹ // 26 //

*ābhūdhara bhavākrāntaṁ bhūtalaṁ bhūta saṅkulaṁ /
hrdaye dhārayen-nityaṁ tasya no pāṛthivaṁ bhayaṁ // 26 //*

Tr. The earth, which supports the whole world inhabited by the creatures and is a composition of elements, should be always held in the heart. Doing so, one does not have fear from solids. 26.

धेनुः पृथ्वी जलं क्षीरं तेजो दधि समीरणः /
नवनीतं घृतं व्योम क्रमादेव निवेदयेत् // 27 //

*dhenuḥ pṛthvī jalaṁ kṣīraṁ tejo dadhi samīraṇaḥ /
navanītaṁ ghṛtaṁ vyoma kramādeva nivedayet // 27 //*

Tr. Earth as cow, water as milk, fire as curd, air as butter, ether as *ghee*, should be offered in this order. 27.

आधारं क्षोभणं स्थानं² पंकजं च चतुर्दलम् /
तत्पूर्वं प्रोच्यते योनिः कामाक्षा³ सिद्धवन्दिता // 28 //

*ādhāraṁ kṣobhaṇaṁ sthānaṁ paṅkajaṁ ca caturddalam /
tatpūrvam procyate yoniḥ kāmākṣā siddhavanditā // 28 //*

Tr. The seat of *ādhāra* (*cakra*) is very sensitive, with a lotus having four petals, before which the *yoni* is situated, which is known as *kāmākṣī*, worshipped by the *siddhas*. 28.

1.a-शयं. 2.b-क्षोभणस्थानं. 3.b-कामाक्षी.

आधारे प्रथमे चक्रे दीपं¹ काञ्चनसन्निभम्² /
नासाग्रे³ दृष्टिरात्मानं ध्यात्वा मुञ्चति किल्बिषम् // 29 //

*ādhāre prathame cakre dīpaṁ kāñcana sannibhaṁ /
nāsāgre dṛṣṭirātmānaṁ dhyātvā muñcati kilviṣaṁ // 29 //*

Tr. Fixing the gaze at the tip of the nose, one should meditate on the Self, which is as bright as a golden light situated on the first *cakra*, that is *ādhāra*. Thus one frees one-self from the sins. 29.

स्वशब्देन भवेत् प्राणः स्वाधिष्ठानं तदाश्रयम् /
स्वाधिष्ठानं तु तच्चक्रं⁴ सदा ध्येयं निगद्यते⁵ // 30 //

*svaśabdena bhavet prāṇaḥ svādhiṣṭhānaṁ tadāśrayam /
svādhiṣṭhānaṁ tu taccakraṁ sadā dhyeyaṁ nigadyate // 30 //*

Tr. 'sva' stands for *prāṇa*, *svādhiṣṭhāna* is the abode for that (*prāṇa*), *sva* (self) + *adhiṣṭhāna* (abode). This is how *svādhiṣṭhāna cakra* is defined, which should be meditated upon. 30.

मणिवत्तन्तूनां⁶ पत्रं वायुनापूर्यते वपुः /
तन्नाभिमण्डलं चक्रं प्रोच्यते मणिपूरकम् // 31 //

*maṇivattantūnāṁ patraṁ vāyuna pūryate vapuḥ /
tannābhimaṇḍalaṁ cakraṁ procyate maṇipūrakam // 31 //*

Tr. As the beads of pearl are put together with a thread or a leaf strewn with fibers, likewise, the (human) body is filled with *vāyu*. In the body, the *cakra*, situated in the region of the navel, is called *maṇipūra*. 31.

1.b-दीप. 2.b-सन्निभे. 3.b-नासाग्र. 4.a-तदा चक्रं. 5.a-मेदयेव. 6.b-मणीव तन्तुना.

तरुणादित्यसंकाशे चक्रे च मणिपूरके /
 नासाग्रे दृष्टिरात्मानं ध्यात्वानन्दमयो भवेत् // 32 //
*taruṇādityasaṅkāśe cakre ca maṇipūra-
 nāsāgre dṛṣṭirātmānaṁ dhyātvānandamayo bhavet* // 32 //

Tr. One meditates upon the Self placing it on the *maṇipūra cakra*, which is as effulgent as the morning sun, by fixing the gaze on the tip of the nose and experiencing complete Bliss. 32.

ऊर्ध्वं नाभेरधः कण्ठाद्विस्तार्यत्र पूर्यते /
 तत्रास्ति पंकजं दिव्यं दिव्यलिङ्गविभूषितम् // 33 //
*ūrdhvaṁ nābheradhaḥ kaṇṭhād-vitastir-yatra pūryate /
 tatrāsti paṅkajaṁ divyaṁ divyaliṅga-vibhūṣitam* // 33 //

Tr. A divine lotus with the *liṅga*, is situated in the cavity (heart), which is located twelve digits above the navel and below the throat. 33.

कन्दमध्यात् समुत्पन्नं चतुरङ्गुलमुच्छ्रितम् /
 द्वादशाङ्गुलनालं च हृत्पदं योगिनो विदुः // 34 //
*kandamadhyāt samutpannaṁ caturaṅgulam-ucchritam /
 dvādaśāṅgulanālaṁ ca hṛtpadmaṁ yogino viduḥ* // 34 //

Tr. *yogīs* say that the *hṛt-padma*, which is four digits wide, having its stalk measuring twelve digits, is originated from the center of the *kanda*. 34.

अष्टपत्रमधश्चक्रं कदलीकुसुमप्रभम् /
 हृत्पदं योगसम्पूर्णं यो जानाति स योगवित्¹ // 35 //

1. b-हृत्पदं यो विजानाति स योगी सिद्धिभाजनम्.

*aṣṭapatram-adhaścakram kadali-kusumaprabham /
 hṛtpadmaṁ yogasampūrṇaṁ yo jānāti sa yogavit* // 35 //

Tr. One is recognized as true *yogī*, who knows the *hṛt-padma (cakra)* having eight petals at the base, which is as beautiful as the flower of plantain and contains all the wisdom of *yoga*. 35.

शब्दस्पर्शश्च रूपं च रसो गन्धस्तथात्मनः /
 धीरहंकार इत्यष्टौ सन्ति तत्र महागुणाः¹ // 36 //
*śabdasparśaśca rūpaṁ ca raso gandhas-tathātmanah /
 dhīrahaṅkāra ityaṣṭau santi tatra mahāguṇāḥ* // 36 //

Tr. The eight characteristics such as sound, touch, appearance, taste, smell, mind, intellect and ego are found in this *cakra*. 36.

उत्पत्तिर्निधनं² तन्द्रा चिन्ता निद्रा क्षुधा तृषा /
 विस्मयो व्याधिरुद्वेगो दश दोषा हृदि स्थिताः // 37 //
*utpattir-nidhanaṁ tandrā cintā nidrā kṣudhā tṛṣā /
 vismayo vyādhir-udvego daśa doṣā hṛdi sthitāḥ* // 37 //

Tr. Birth, death, inertia, anxiety, sleep, hunger, thirst, astonishment, ailment and apprehension--- are the ten blemishes situated in the heart. 37.

ह्लादशोषौ रतिस्वेदकोऽपि हिंसाभयक्षमाः /
 अष्टौ दोषा वसन्त्यत्र हृत्पदमे दिवसं निशि // 38 //³
*hlādaśoṣau ratisvedako 'pi himsā-bhaya-kṣamāḥ /
 aṣṭau doṣā vasantyaatra hṛtpadme divasaṁ niśi* // 38 //

1. a-महावसाः. 2. b-नरणः. 3. b-अनुपलाब्धश्लोक.

Tr. Delight, dryness, attachment, perspiration, lust, violence, fear, forgiveness— are the eight demerits residing in the *hṛt-padma* day and night. 38.

अष्टादश महादोषा हृत्पद्मे सन्ति देहिनाम् /
एभिर्विवर्जितो यस्तु स एव भुवि देवता // 39 //
aṣṭādaśa mahādoṣā hṛtpadme santi dehinām /
ebhir-vivarjito yastu sa eva bhuvi devatā // 39 //

Tr. These are eighteen great demerits lying in the *hṛt-padma* of the human beings. One, who is devoid of these, is considered as divinity on the earth. 39.

शृंगारहास्यकरुणारौद्रवीरभयानकाः /
बीभत्सादभूतनामाष्टौ हृत्पद्मे नाम राजसाः // 40 //
śṛṅgāra-hāsyakarunā-raudra-vīra-bhayānakāḥ /
bībhatsādbhūtanāmāṣṭau hṛtpadme nāma rājasāḥ // 40 //

Tr. The set of eight *rājasa* characteristics, situated in the *hṛt-padma* are: amorous sentiment, laughter, compassion, fierceness, valour, terror, horror and wonder. 40.

क्षमाप्रज्ञास्पृहाश्रद्धादयादम्भोदभवा² धृतिः /
अमी सिद्धोदिता³ भावाः सन्ति पद्मे दलाष्टके // 41 //
kṣamā-prajñā-sprhā-śraddhā-dayā-dambhodbhavā dhṛtiḥ /
amī siddhoditā bhāvāḥ santi padme dalāṣṭake // 41 //

Tr. Forgiveness, wisdom, craving, respect, generosity, arrogance, initiative and fortitude, are the merits situated in the eight petalled lotus, as described by the *siddhas*. 41.

जाड्यं मौढ्यं¹ तथोत्सु²क्यमुत्साहो मत्सरो दमः /
निन्दानृतादयो भावा हृदि तिष्ठन्ति देहिनाम् // 42 //
jāḍyam maudhyam tathotsukyam-utsāho matsaro damah /
nindānṛtādayo bhāvā hṛdi tiṣṭhanti dehinām // 42 //

Tr. Lethargy, stupidity, anxiety, endeavor, jealousy, self-control, criticism and falsehood are located in the heart of human beings. 42.

स्वच्छन्दो ग्लानिरालस्यं³ शौर्यं तेजो निरोगता /
हिंसासूयादयो⁴ भावा ज्ञेया हृत्कमले स्थिताः // 43 //
svacchando glānirālasyaṁ śauryam tejo nirogatā /
himsāsūyādayo bhāvā jñeyā hṛtkamale sthitāḥ // 43 //

Tr. Lack of restraint, languor, sloth, valour, brilliance, good health, violence, envy— are the characteristics found in the *hṛt-kamala*. 43.

विश्वासो विस्मृतिः क्षोभो गर्वोऽविद्या समीरणः /
कार्कश्यं मार्दवं चैव भावा हृदि शरीरिणाम् // 44 //
viśvāso vismṛtiḥ kṣobho garvo 'vidyā samīraṇaḥ /
kārkaśyam mārddavaṁ caiva bhāvā hṛdi śarīriṇām // 44 //

Tr. Confidence, forgetfulness, remorse, pride, ignorance, *samīraṇa* (breath), roughness, softness— are the dispositions situated in the heart of the human beings. 44.

अष्टौ च स्थायिनो भावा बहुधा व्यभिचारिणः /
सात्त्विका राजसा रौद्रा हृत्पद्मे सन्ति देहिनाम् // 45 //

*aṣṭau ca sthāyino bhāvā bahudhā vyabhicāriṇaḥ |
sātvikā rājasā raudrā hr̥tpadme santi dehinām || 45 ||*

Tr. The eight dispositions (*bhāvas*), often primary or subordinate, which are : *sātvika*, *rājasika* and *tāmasa*, are situated in the *hr̥t-padma* of the human beings. 45.

*ज्ञानवैराग्यमैश्वर्यं धर्मो दिग्देवताष्टकम् /
सुखं दुःखादिकं सर्वे¹ हृत्पदमे योगिनो विदुः || 46 ||
jñānavairāgyam-aiśvaryam dharmo dig-devatāṣṭakam |
sukham duḥkhādikaṁ sarve hr̥tpadme yogino viduḥ || 46 ||*

Tr. Wisdom, detachment, supremacy, virtues, eight deities of eight directions, happiness and sorrow — all lie in the *hr̥t-padma* of the *yogīs*. 46.

*विद्युत्प्रभे च² हृत्पदमे प्राणायामैर्विभेदिते /
नासाग्रे दृष्टिरात्मानं ध्यात्वा ब्रह्ममयो भवेत् || 47 ||
vidyut-prabhe ca hr̥tpadme prāṇāyāmair-vibhedite |
nāsāgre dr̥ṣṭirātmānaṁ dhyātvā brahmanmāyo bhavet || 47 ||*

Tr. One should meditate on the Self placed in the lotus heart, which is as bright as lightning, and purified by the practice of *prāṇāyāma*, fixing the gaze on the tip of the nose. Thus one becomes identified with *brahman*. 47.

*विशब्देन स्मृतो हंसो नैर्मल्यं शुद्धिरुच्यते /
अतः कण्ठे विशुद्धं च चक्रं चक्रविदो विदुः || 48 ||
viśabdēna smṛto haṁso nairmalyaṁ śuddhirucyate |
ataḥ kaṇṭhe viśuddhaṁ ca cakram cakravido viduḥ || 48 ||*

Tr. 'vī' denotes swan, 'śuddhi' means purity. The experts of *cakras*, therefore, call it *viśuddha cakra*, which is located in the throat. 48.

*निर्गुणं च शिवं शान्तं गगने¹ विश्वतोमुखम् /
नासाग्रे दृष्टिरेकाकी² ध्यात्वा ब्रह्मसमो भवेत् || 49 ||
nirguṇaṁ ca śivaṁ śāntaṁ gagane viśvatomukham |
nāsāgre dr̥ṣṭirekāki dhyātvā brahmasamo bhavet || 49 ||*

Tr. One should meditate on the *śiva*, who is *nirguṇa* (without attributes), peaceful and omnipresent, placing it in the *gagana* (space) and fixing the gaze on the tip of the nose. Thus one becomes identified with *brahman*. 49.

*सततं घण्टिकामध्ये विशुद्धे दीपकप्रभे /
नासाग्रे दृष्टिरात्मानं² ध्यात्वा दुःखं विमुञ्चति || 50 ||
satataṁ ghaṇṭikāmadhye viśuddhe dipakaprabhe |
nāsāgre dr̥ṣṭirātmānaṁ dhyātvā duḥkhaṁ vimuñcati || 50 ||*

Tr. One should always meditate on the *ātman* (Self), in the *viśuddha cakra*, which is as illuminating as the light and is located in the throat. Doing so, one attains freedom from misery. 50.

*सवत्पीयूषसम्पूर्णे लम्बिका चन्द्रमण्डले /
नासाग्रे दृष्टिरात्मानं² ध्यात्वा मृत्युं प्रमुञ्चति || 51 ||
sravat-pīyūṣasampūrṇe lambikā candramanḍale |
nāsāgre dr̥ṣṭirātmānaṁ dhyātvā mṛtyuṁ pramuñcati || 51 ||*

Tr. One should meditate on the *ātman* (Self), visualizing it

in the orb of moon located in the palate, wherefrom the nectar oozes and keep the gaze on the tip of the nose. Thus one transcends death. 51.

भुवोरन्तर्गतं देवं सन्माणिक्वसुखोपमम्¹ /
नासागे दृष्टिरात्मानं² ध्यात्वानन्दमयो भवेत् // 52 //

*bhruvorantargatam devam sanmāṇikya-sukhopamam /
nāsāgre dṛṣṭir-ātmānam dhyātvānandamayo bhavet // 52 //*

Tr. One should meditate on the *ātman* (Self) visualizing it as a deity placed between two eye-brows, which is brightly shining like the rays of pure diamond, while keeping the gaze on the tip of the nose. Thus one is filled up with Bliss. 52.

ओंकारं यत्र शब्दः स्यात् तदाज्ञाचक्रमुच्यते /
तत्रात्मानं शिवं ध्यात्वा योगी मुक्तिमवाप्नुयात् // 53 //

*omkāraṁ yatra śabdaḥ syāt tadājñācakram-ucyate /
tatrātmānam śivam dhyātvā yogī muktimavāpnuyāt // 53 //*

Tr. *ājñā-cakra* is the one wherefrom the chanting of 'OM' is produced. A *yogī*, meditating on *ātman* there in the form of *śiva*, attains liberation. 53.

निर्मलं गगनाकारं रविरत्नसमप्रभम्³ /
आत्मानं सर्वगं⁴ ध्यात्वा योगी मुक्तिमवाप्नुयात् // 54 //

*nirmalam gaganākāraṁ raviratna-samaprabham /
ātmānam sarvagam dhyātvā yogī muktimavāpnuyāt // 54 //*

Tr. A *yogī* should meditate on the *ātman*, which is all-pervading, pure and vast as the sky and as bright as the rays of the sun. Thus he attains salvation. 54.

1.b-सन्मानिक्यं जिह्वोपमं. 2.b-नासाग्रे दृष्टिरात्मानं. 3.a-रविललमन्निभं. 4.a-सर्वगं

Note: In these *ślokas* the techniques of *dhyāna* on the different *cakras* have been presented. 28-54.

गुदं मेढ्रश्च नाभिश्च हृत्पदं कण्ठ उच्यते¹ /
घण्टिका लम्बिकास्थानं भूमध्यं च नभोविलम्बम् // 55 //

कथितानि नवैतानि ध्यानस्थानानि योगिभिः /
उपाधितत्त्वयुक्तानि कुर्वन्त्यष्टगुणोदयम् // 56 //

*gudam medhraśca nābhiśca hṛtpadam kaṇṭha ucyate /
ghaṇṭikā lambikāsthānam bhrūmadhyam ca nabhobilam // 55 //*

*kathitāni navaitāni dhyānasthānāni yogibhiḥ /
upādhitatvayuktāni kurvantyaṣṭagunodayam // 56 //*

Tr. Anus, genitals, navel, lotus heart, throat, uvula, palate, center of the eye-brows and *nabho-bila* (*brahma-randhra*) – are the nine sites for meditation as told by the *yogis*. Practice of meditation, accompanying attributes and elements, brings about the eightfold virtues. 55-56.

Note: Apart from the above said two techniques of *dhyāna*, herein practice of *dhyāna* has been recommended on nine vital points. 55-56.

एषु ब्रह्मात्मकं² तेजः शिवज्योतिरनुत्तमम् /
ध्यात्वा ज्ञात्वा विमुक्तिः स्यादिति गोरक्षभाषितम् // 57 //

*eṣu brahmātmakam tejah śivajyotir-anuttamam /
dhyātvā jñātvā vimuktiḥ syād iti gorakṣabhāṣitam // 57 //*

Tr. According to *gorakṣa*, meditation on these points visualizing the effulgence of *brahman* and unparallel brightness of *śiva*, leads to attainment of liberation. 57.

1.a-च तिसृर्द्वयः. 2.a-ब्रह्मात्मिकं.

उपाधिश्च तथा तत्त्वं द्वयमेतदुदाहृतम् /
 उपाधिः प्रोच्यते वर्णस्तत्त्वमात्मा विधीयते // 58 //
upādhiśca tathā tatvaṁ dvayam-etad-udāhṛtam /
upādhiḥ procyate varṇas-tatvam-ātmā vidhiyate // 58 //

Tr. There are two principles cited:-- *upādhi* and *latva*. *upādhi* stands for attributes (qualities), while *latva* stands for *ātman* (Self). 58.

उपाधेरन्यथा¹ ज्ञानं तत्त्वं² संस्थितिरन्यथा /
 समस्तोपाधिविध्वंसः सदाभ्यासेन जायते // 59 //
upādheranyathā jñānaṁ tatvaṁ samsthitir-anyathā /
samastopādhi-vidhvamsaḥ sadābhyāseṇa jāyate // 59 //

Tr. *upādhi* is cognition of qualities, which otherwise do not exist, while *latva* is perception of attributes. Annihilation of all the attributes takes place through consistent practice. 59.

अश्वमेधसहस्राणि वाजपेयशतानि च /
 एकस्य ध्यानयोगस्य कलां नार्हन्ति³ षोडशीम् // 60 //
aśvamedhasahasrāṇi vājapeyaśatāni ca /
ekasya dhyānayogasya kalām nārhaṇti ṣoḍaśīm // 60 //

Tr. Thousands of *aśva-medha* or hundreds of *vājapeya* sacrifice are not even equal to one-sixteenth part attained through *dhyāna-yoga*. 60.

वज्रासनो नित्यमृजुप्रकायो भवेत् प्राणमिमं⁴ नियम्य /
 उदबुद्धहृत्पद्मककर्णिकायां ध्यायेत् तत्त्वमयः स मुक्तः // 61 //

1.b-उपाधिरन्यथा. 2.b-तत्त्व. 3.a-कलानार्हन्ति. 4.a-मामं न प्राणं समं.

vajrāsano nityam-rjuprakāyo
bhavel prāṇam-imaṁ niyamyā /
udbuddha-hṛtpadmaka-karṇikāyām
dhyāyet tatvamayaḥ sa muktaḥ // 61 //

Tr. Adopt the posture of *vajrāsana* daily keeping the body erect, have control on the breath and visualize the *latva* in the petals of the *hṛt-padma*. Thus one attains liberation. 61.

इति श्रीसहजानन्दसन्तानादिन्तामिष्वालारामविरचितायां (हठप्रदीपिकायां)
षष्ठोपदेशः // 6 //

iti śrī-sahajānanda-santānacintāmaṇi-svālmārāma-
viracitāyām (haṭhapradīpikāyām) ṣaṣṭhopadeśaḥ // 6 //

Thus (ends) the sixth chapter (of *haṭhapradīpikā*), composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 6 //

Seventh Chapter

अथ राजयोगः-

ॐ नमः शिवाय गुरवे नादबिन्दुकलात्मने /
निरञ्जनपदं यान्ति यतो योगपरायणाः // 1 //

atha rājayogaḥ--

*om namaḥ śivāya gurave nādabindu-kalātmane /
nirañjanapadam yānti yato yogaparāyaṇāḥ // 1 //*

Tr. Salutation to *śrī-guru*, who is but *śiva* Himself, in the form of *nāda*, *bindu* and *kalā*. Those who engage themselves in *yoga*, attain the state of Absolute. 1.

Note: The words *nāda*, *bindu* and *kalā* have the technical meaning. The word *nāda* stands for internally aroused sound. *bindu* stands for the internally aroused light and *kalā* is the rich sensation felt all over the body. All these experiences indicate the development of *prāṇic* activity in the body. *śiva*, who is the source of all the activities, is said to be of the nature of *nāda*, *bindu* and *kalā*. 1.

अथेदानीं प्रवक्ष्यामि समाधिक्रमलक्षणम् /

मृत्युघ्नं च सुखोपायं ब्रह्मानन्दकरं परम् // 2 //

*athedāniṃ pravakṣyāmi samādhikrama-lakṣaṇam /
mr̥tyughnam ca sukhopāyaṃ brahmānandakaram param // 2 //*

Tr. Now I shall narrate the detailed characteristics of *samādhi*, which brings freedom from death, absolute peace and highest Bliss. 2.

यत्समत्वं द्वयोरत्र जीवात्मपरमात्मनोः /
समस्तनष्टसंकल्पः समाधिः सोऽभिधीयते // 3 //

*yat-samatvaṃ dvayoratra jīvātma-paramātmanoḥ /
samasta-naṣṭasaṅkalpaḥ samādhiḥ so 'bhidhiyate // 3 //*

Tr. *samādhi* is known as that technique of union of *jīvātman* and *paramātmān*, which eliminates all the mental activities. 3.

अम्बुसैन्धवयोरैक्यं यथा भवति योगतः /
तथात्ममनसोरैक्यं समाधिरभिधीयते // 4 //

*ambusaindhavayor-aikyaṃ yathā bhavati yogataḥ /
tathātmamanasor-aikyaṃ samādhir-abhidhiyate // 4 //*

Tr. As the salt dissolves in the water when mixed, similarly, mind merges into *ātman*. This is known as *samādhi*. 4.

यदा संक्षीयते प्राणो मानसं प्रविलीयते /
यदा¹ समरसत्वं च समाधिः सोऽभिधीयते // 5 //

*yadā saṃkṣīyate prāṇo mānasam praviliyate /
yadā samarasatvaṃ ca samādhiḥ so 'bhidhiyate // 5 //*

Tr. When *prāṇa* becomes subtle and mind steady, one attains the state of equilibrium, which is called *samādhi*. 5.

न गन्धं न रसं रूपं न च स्पर्शं न निःस्वनम्² /
नात्मानं च³ परं वेत्ति योगी युक्तः समाधिना // 6 //

*na gandham na rasaṃ rūpaṃ na ca sparśam na niḥsvanani /
nātmānaṃ ca param veti yogī yuktaḥ samādhinā // 6 //*

1.b-तदा. 2.b-न च स्वनं. 3.b-न.

Tr. On attaining the state of *samādhi*, the *yogī* does not remain aware of sensation of smell, taste, appearance, touch, breath and himself or others. 6.

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः¹ /
ज्ञानं मुक्तिः² स्थितिः सिद्धिर³ गुरुवाक्येन लभ्यते // 7 //
rājayogasya māhātmyam ko vā jānāti tatvataḥ /
jñānam muktiḥ sthitiḥ siddhir-guruvākyena labhyate // 7 //

Tr. Who can know the greatness and essence of *rājayoga*? One can attain the knowledge, liberation and accomplishments only through the teachings of *guru*. 7.

Note: Here, the importance of the *guru* and his blessings, is emphasized. 7.

खाद्यते न स⁴ कालेन बाध्यते न स⁵ कर्मणा /
साध्यते न च⁶ केनापि योगी युक्तः समाधिना // 8 //
khādyate na sa kālena bādhyate na sa karmaṇā /
sādhyate na ca kenāpi yogī yuktaḥ samādhinā // 8 //

Tr. A *yogī*, who has attained the state of *samādhi* does not perish by time, is not bound by *karma* and is not ruled over by anybody. 8.

दुग्धं क्षीरे घृते सर्पिरग्नौ वह्निरिवार्पितः /
तन्मयत्वं⁷ व्रजत्येव योगी लीनः पदे पदे // 9 //
dugdham kṣīre ghr̥te sarpir-agnau vahnir-ivārpitaḥ /
tanmayatvam vrajatyeva yogī līnaḥ pade pade // 9 //

1.gss-तत्त्ववित्. 2.a-ज्ञानमुक्तिः .gss-ज्ञानानुक्तिः . gss- सिद्धा. 4.b-च. 5.b-च. 6.b-स. 7.a-तन्मयं च.

Tr. Each moment the *yogī*, who has attained *samādhi*, remains absorbed like milk in milk, *ghee* in *ghec* and fire in fire. 9.

राजयोगं विना पृथ्वी राजयोगं विना निशा /
राजयोगं विना मुद्रा विचित्रापि न राजते // 10 //
rājayogaṁ vinā pṛthvī rājayogaṁ vinā niśā /
rājayogaṁ vinā mudrā vicitrāpi na rājatc // 10 //

Tr. Without *rāja-yoga* as an aim, the *pṛthvī* (*āsana*) or *niśā* (*kumbhaka*) or even the amazing *mudrās* are futile. 10.

हठस्य विधिवत् सर्वमतः सर्वं समभ्यसेत्¹ /
इतरत्र न कर्तव्या मनोवृत्तिर्मनीषिणा // 11 //
haṭhasya vidhivat sarvam-ataḥ sarvam samabhyaset /
itaratra na kartavyā mano-vṛttir-manīṣiṇā // 11 //
Tr. All the techniques of *haṭha-yoga* should be properly practised. A wise man should not get distracted else-where. 11.

विनापि मध्यमा नाडी दृढन्यासेन² योगिनाम् /
आसनप्राणसंयामैर्मुद्राभिः सरला भवेत् // 12 //
vināpi madhyamā nādī dṛḍha-nyāsena yoginām /
āsanaprāṇasamyāmair-mudrābhiḥ saralā bhavet // 12 //
Tr. (*kuṇḍalinī*) becomes straight through the firm adaptation of *āsana*, *prāṇāyāma* and *mudrās* even without *madhyamā nādī*. 12.

अभ्यासेन हि मुद्राणां तदुदेति समाधिना /
सर्वयोगस्य मार्गोऽयमुन्मनीकारलक्षणम्³ // 13 //

1.b-तस्माद्धठस्य कर्तव्यं विधिवत् परिशीलनम्. 2.b-राजयोगेन. 3.b-समुदेष्यति.

abhyāsena hi mudrāṇāṃ tadudeti samādhinā /
sarvayogasya mārgo 'yam-unmanī-kāralakṣaṇam // 13 //
 Tr. Practice of *mudrās* lead to *samādhi*. This is the process
 of different *yogas* leading to the state of *unmanī*. 13.

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् /
 दुर्लभा सहजावस्था सद्गुरोः करुणां विना // 14 //
durlabho viṣayatyāgo durlabham tatvadarśanam /
durlabhā sahajāvasthā sadguroḥ karuṇām vinā // 14 //

Tr. It is difficult to give up material attachment, to realize
 the truth and to attain the *sahajāvasthā* without the grace of a
 genuine *guru*. 14.

यावन्नैव प्रविशति चिरान्मारुतो मध्यमार्गम् /¹
 यावद् बिन्दुर्न भवति दृढः प्राणवातप्रबुद्धः² //
 यावद् व्योम्नः³ सहजसदृशं जायते नैव चित्तम्⁴ /
 तावज्ज्ञानं⁵ वदति तदिदं दम्भमिथ्याप्रलापः // 15 //
yāvannaiva praviśati cirān-māruto madhyamārgam /
yāvad bindur-na bhavati dṛḍhaḥ prāṇavāta-prabuddhaḥ //
yāvad-vyomnaḥ sahasadṛśam jāyate naiva cittaṃ /
tāvaj-jñānaṃ vadati tadidaṃ dambhamithyāpralāpaḥ // 15 //

Tr. So long as the current of *prāṇa* does not move into the
 (*suṣumnā*), and the *bindu* does not get steady by the control of
prāṇāyāma, the *citta* does not attain the state of *sahaja* so long
 merged with *ākāśa* (the state of realization is not attained), it is
 hypocrisy and boast, when one talks of *jñāna*. 15.

1.gss-यावन्नैव प्रविशति मरुत् विज्वरो मध्यमार्गे . 2.gss-प्राणवत् सुप्रबुद्धः . 3.b-व्योम्ना . 4.gss-तत्त्वं .
 5.gss-तावत्सर्वं

Note: In this verse the essence of *haṭhayoga* is expressed. 15.

विविधैरासनैः कुम्भैर्विचित्रकरणैरपि /
 प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते // 16 //
vividhair-āsanaiḥ kumbhair vicitrakaraṇair-api /
prabuddhāyām-ādiśaktau prāṇaḥ śūnyc vilīyate // 16 //

Tr. The *prāṇa* merges into the void of the awakened *ādiśakti*
 (*kuṇḍalī*) as a result of (the practice of) the various *āsanas*,
kumbhakas and various *mudrās*. 16.

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः /
 योगिनः सहजावस्था स्वयमेव प्रकाशते // 17 //
utpanna-śaktibodhasya tyaktaniḥśeṣakarmaṇaḥ /
yoginaḥ sahajāvasthā svayameva prakāśate // 17 //

Tr. A *yogī* spontaneously attains the *sahaja* (*samādhi*) state
 when *śakti* (*kuṇḍalī*) is aroused and entire *karmas* are abandoned.
 17.

सुषुम्नावाहिनी¹ प्राणे शून्ये विशति मारुतः /
 तदा सर्वाणि कर्माणि निर्मूलयति योगवित् // 18 //
suṣumnāvāhinī prāṇe śūnyc viśati mārutaḥ /
tadā sarvāṇi karmāṇi nirmūlayati yogavit // 18 //

Tr. A *yogī* destroys all the *karmas*, when *prāṇa* moves into
 the *suṣumnā*. 18.

ज्ञानं कुतो मनसि जीवति देवि यावत्
 प्राणोऽपि जीवति मनो म्रियते न तावत् /

1.b-वाहिनि.

प्राणो मनो द्वयमिदं विलयं प्रयाति

मोक्षं स गच्छति नरो न कथञ्चिदन्यः // 19 //

jñānaṃ kuto manasi jīvati devi yāvat

prāṇo 'pi jīvati mano mriyate na tāvat /

prāṇo mano dvayam-idaṃ vilayaṃ prayāti

mokṣaṃ sa gacchati naro na kathañcid-anyah // 19 //

Tr. O beloved! How can knowledge (of truth) descend on the mind, so long as the *prāṇa* remains active and the mind does not cease its activities. When mind and *prāṇa* cease to act, then alone one attains liberation. 19.

रसस्य मनसश्चैव चञ्चलत्वं स्वभावतः /

रसे बद्धे मनो बद्धं किन्न सिध्यति भूतले // 20 //

rasasya manasaścaiva cañcalatvaṃ svabhāvataḥ /

rase baddhe mano baddhaṃ kinna siddhyati bhūtale // 20 //

Tr. Fickleness of both mercury and mind is natural. By stabilizing mind and mercury, what can not be attained in the world? 20.

मूर्च्छितो हरते व्याधिं मृतो जीवयति स्वयम् /

बद्धः खेचरतां धत्ते रसो वायुश्च भैरवि // 21 //

mūrcchito harate vyādhim mṛto jīvayati svayam /

baddhaḥ khecaratāṃ dhatte raso vāyuśca bhairavi // 21 //

Tr. O *bhairavi*! When treated properly, mercury and *prāṇa* remove diseases. When inactive, they enliven an individual. And when they are stabilised, they enable one to move in the space. 21.

इन्द्रियाणां मनो नाथो मनोनाथश्च मारुतः /

मारुतस्य लयो नाथः स लयो नादमाश्रितः // 22 //

indriyāṇāṃ mano nātho manonāthaśca mārutaḥ /

mārūtasya layo nāthaḥ sa layo nādamāśritaḥ // 22 //

Tr. Mind is the lord of the senses, *māruta* (*prāṇa*) is the lord of the mind, *laya* (absorption) is the lord of *māruta* and that *laya* is governed by *nāda* (sound). 22.

अयमेव तु मोक्षाख्यो मास्तु¹ चापि² मतान्तरः /

मनःप्राण³लयो नाद एकः कश्चित् प्रवर्तते // 23 //

ayameva tu mokṣākhyo māstu cāpi matāntaraḥ /

manahprāṇalayo nāda ekaḥ kaścit pravartate // 23 //

Tr. This (*laya*) may be the state of liberation or may not be so, as others would opine. But *laya* (state of *mokṣa*) takes place when *manas* and *prāṇa* are merged in *nāda*. 23.

सकलोच्छिन्नसंकल्पो निर्दोषाशेषचेष्टितः /

स्वावगम्यो लयः कोऽपि मनोवाचामगोचरः // 24 //

sakalocchinna-saṅkalpo nirdoṣāśeṣa-ceṣṭitaḥ /

svāvagamyo layaḥ ko 'pi manovācām-agocaraḥ // 24 //

Tr. When the stage of *laya* arises, all the mental resolutions are stopped, all the efforts are purified (cease to exist), which can only be experienced and can not be grasped by mind or expressed by words. 24.

प्रणष्टोच्छ्वासनिःश्वासाः प्रध्वस्तविषयग्राहः /

निश्चेष्टा निर्विकाराश्च लयं यान्ति च योगिनः // 25 //

praṇaṣṭocchvāsa-niḥśvāsāḥ pradhvasta-viṣayagrahāḥ /

niṣceṣṭā nirvikārāśca layaṃ yānti ca yoginaḥ // 25 //

Tr. When exhalation and inhalation are stopped, objects are not perceived, no action is performed and there is no mind or expression, then this *laya* is established in the *yogī*. 25.

द्वासप्ततिसहस्राणि नाड्यो रुद्राणि पञ्जरे /
सुषुम्ना शाम्भवी शक्तिः शेषास्त्वेव¹ निरर्थकाः // 26 //
dvāsaptati-sahasrāṇi nāḍyo rudrāṇi pañjare /
suṣumnā śāmbhavī śaktiḥ śeṣāstveva nirarthakāḥ // 26 //

Tr. O *rudrāṇi* ! There are seventy-two thousand *nāḍis* in the body, among which, *suṣumnā* is *śāmbhavī śakti* (through which *kuṇḍalī* moves). All others (*nāḍis*) are insignificant. 26.

ज्ञात्वा सुषुम्नासम्भेदं कृत्वा वायुं च मध्यमम् /
स्थित्वा² सदैव संस्थाने प्राणं रन्ध्रं निरोधयेत् // 27 //
jñātvā suṣumnāsambhedaṁ kṛtvā vāyuraṁ ca madhyamam /
sthitvā sadaiva samsthāne prāṇaṁ randhraṁ nirodhayet // 27 //

Tr. Learning the intricacy of *suṣumnā* and channelising the *prāṇa* through it, while maintaining a suitable posture, *prāṇa* has to be stabilised in *brahmarandhra*. 27.

सूर्याचन्द्रमसौ हुत्वा³ विदित्वा कायपञ्जरे /
सव्यदक्षिणनाडीस्थो मध्ये भवति मारुतः // 28 //
sūryācandramasau hutvā viditvā kāyapañjare /
savyadakṣiṇanāḍīstho madhye bhavati mārutaḥ // 28 //

Tr. The *prāṇa*, which moves through left and right channels in the body, flows through the middle path i.e. *suṣumnā*, leaving the *sūrya* and *candra nāḍis*. 28.

वायुः परिवृतो¹ यस्मादग्निना सह कुण्डलीम् /
बोधयित्वा सुषुम्नायां प्रविशेदनिरोधतः // 29 //
vāyuh parivṛto yasmād-agninā saha kuṇḍalīm /
bodhayitvā suṣumnāyaṁ praviśed-anirodhataḥ // 29 //

Tr. The retreated *vāyu*, alongwith *agni*, arouses *kuṇḍalī* and enters into *suṣumnā* without any obstructions. 29.

सुषुम्नावाहिनी² प्राणे सिध्यत्येव मनोन्मनी /
अन्यथा त्वितरेऽभ्यासाः प्रयासायैव³ योगिनः // 30 //
suṣumnāvāhinī prāṇe siddhyatyeva manonmanī /
anyathā tvitare 'bhyāsāḥ prayāsāyaiva yoginaḥ // 30 //

Tr. As a result of *prāṇa* entering into *suṣumnā*, the state of *manonmanī* is attained. Otherwise, all other efforts of the *yogīs* are futile. 30.

पवनो बध्यते⁴ येन मनस्तेनैव बध्यते /
तयोर्विनष्ट एकस्मिन्नुभावपि विनश्यतः // 31 //
pavano badhyate yena manasteṇaiva badhyate /
tayor-vinaṣṭa ekasmin-nubhāvapi vinaśyataḥ // 31 //

Tr. Whatever controls *pavana* (*prāṇa*) controls mind. If one ceases to function, (consequently) the function of both would cease. 31.

यत्रैव लीयते वायुर्मनस्तत्रैव लीयते /
दुग्धाम्बुवत् सम्मिलितावुभौ मानसमारुतौ // 32 //
yatraiva liyate vāyur-manas-tatraiva liyate /
dugdhāmbuvat sammilitāvubhau mānasamārutau // 32 //

Tr. Wherever mind merges, there merges the *pavana*. Both mind and *māruta* are blended like milk and water. 32.

यतो मरुत् तत्र मनःप्रवृत्तिर्यतो मनस्तत्र मरुत्प्रवृत्तिः¹ /
 एकस्य नाशादपरस्य नाशस्तत्रैकवृत्तेरपरस्य वृत्तिः // 33 //
yato marut tatra manahpravṛttir-
yato manastatra marutpravṛttiḥ /
ekasya nāśād-aparasya nāśas-
tatraikavṛtter-aparasya vṛttiḥ // 33 //

Tr. Whenever *māruta* is active, mind also becomes active and vice versa. When one is stopped, other also stops and when one acts, other also acts. 33.

यत्र दृष्टिर्लायस्तत्र भूतेन्द्रियसनातनी² /
 स्याच्छक्तिः सर्वभूतानि दृष्टिर्लक्षणे संगता // 34 //
yatra dṛṣṭir-layaastatra bhūteन्द्रिया-sanātānī /
syāc-chaktiḥ sarvabhūtāni dṛṣṭir-lakṣeṇa saṁgatā // 34 //

Tr. The interaction between the objects of perception and senses is eternal in the form of *śakti*. Therefore, wherever the mind is fixed, it merges into it. 34.

वेदशास्त्रपुराणानि सामान्यगणिका इव /
 एकैव शाम्भवीमुद्रा गुप्ता कुलवधूरिव // 35 //
vedaśāstra-purāṇāni sāmānya-gaṇikā iva /
ekaiva śāmbhavī-mudrā guptā kulavadhūriva // 35 //

Tr. The *vedas*, *śāstras* and *purāṇas* are like public women.

śāmbhavī mudrā alone is like a respectable lady, who is not exposed to everybody. 35.

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता /
 एषा सा शाम्भवीमुद्रा सर्वतन्त्रेषु गोपिता // 36 //
antarlakṣyaṁ bahir-dṛṣṭir-nimeṣonmeṣa-varjitā /
eṣā sā śāmbhavī-mudrā sarvatantraṣu gopitā // 36 //

Tr. Fixing the mind on an internal object, while keeping the eyes open without blinking, is known as *śāmbhavī mudrā*, which is a secret preserved in all the *tantras*. 36.

अन्तर्लक्ष्याविलीनचित्तपवनो योगी यदा वर्तते /
 दृष्ट्या¹ निश्चलतारया बहिरसौ पश्यन्नपश्यत्यपि //
 मुद्रेयं खलु शाम्भवी भवति सा युष्मत्प्रसाद²गुरोः /
 शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शाम्भवम् // 37 //
antar-lakṣyavilīna-cittapavano yogī yadā vartate /
dṛṣṭyā niścalatārayā bahirasau paśyannapaśyatyapi //
mudreyam khalu śāmbhavī bhavati sā yuṣmat-prasādaguroḥ /
śūnyāśūnya-vivarjitam sphurati yat-
tatvam padam śāmbhavam // 37 //

Tr. When the *yogī* is in a state where both *citta* and *prāṇa* are merged in the internal object of concentration and the gaze directed outwards but steady, seeing yet not seeing, that indeed is *śāmbhavī mudrā*, which is received only by fortunate ones by the grace of a *guru*, who bestows the state of *śāmbhavī*, transcending both *śūnya* and *āśūnya*. 37.

अर्द्धोद्घाटितलोचनः¹ स्थिरमना नासाग्रदत्तेक्षणः /
 चन्द्रार्कावपि लीनतामुपनयेन्निष्पन्दभावान्तरे //
 ज्योतिरूपमशेषबाह्यरहितं देदीप्यमानं परम् /
 तत्त्वं तत्पदमेति वस्तुपरमं वाच्यं किमत्राधिकम् // 38 //
arddhodghāṭita-locanaḥ sthīramanā nāsāgradattekṣaṇaḥ /
candrārkaāvapi līnatām-upanayen-niṣpandabhāvāntare //
jyoti-rūpaṁ-aśeṣa-bāhyarahitaṁ dedīpyamānaṁ param /
taṭvaṁ taṭpadameti vastuparamaṁ vācyaṁ kimatrādhikam 38

Tr. Keeping the eyes half-open and mind poised, fix the gaze on the tip of the nose, slow down the pace of both *iḍā* and *piṅgalā*, maintain an internal calm, visualize the ultimate Reality as brightly shining internal light. Thus, one attains the Absolute State of *taṭva* (Self), beyond all material realm. What else remains to be said? 38.

केचिदागमजालेन केचिन्निगमसंकुलान्² /
 केचित्तर्केण मुह्यन्ति नैव जानन्ति शांकरीम् // 39 //
kecidāgamajālena kecin-nigamasamkulān /
kecit-tarkeṇa muhyanti naiva jānanti śāṅkarīm // 39 //

Tr. Some get bewildered by contradictory views available in the *āgamas*, some by those expressed in the *nigamas*, others are perplexed by logic and reasoning. No one knows *śāṅkarī* (the highest State of Consciousness). 39.

Note: *āgama* is a tradition or spiritual teaching associated with the non-vedic doctrines. The term is used in contradistinction

1. a-अर्द्धोद्घाटितलोचनः. gss-अर्द्धोद्घाटितलोचनः. 2. b, gss-कुलः.

to *nigama* or the pure vedic texts. In general, the term *āgama* is applied to the scriptures and theological manuals of the principal Hindu sects. They contain mythological, epic, ritualistic and metaphysical matter.

śaivaites traditionally list 28 *āgamas* and 108 *upāgamas* from which all *śaivaite* doctrine is drawn.

The *śāktas* recognize 77 *āgamas*, which are known as the *śāktāgamas* or *tantras*. The *vaiṣṇavas* consider the *pañcarātra āgamas* to be authoritative, although they often refer to their scriptures as *saṁhitā*. The Jaina *āgamas* collectively constitute the Jaina canon.

nigama is a pure vedic tradition. The second part of the Nirukta is called *naigama-kāṇḍa*, which includes the etymologies of a large number of *nigama* words, extracted from vedic passages. The *smṛtis* or *dharmaśāstra* also belong to the category of *nigama*.

tarka means an argument justifying a certain conclusion. It is an important aid to the attainment of valid knowledge and is one of the sixteen philosophical topics of the *nyāya*. 39.

श्रीशाम्भव्याश्च खेचर्या अवस्था तु न भेदतः¹ /
 तारां ज्योतिःषु² संयोज्य किञ्चिदुच्चालयेद् भुवौ // 40 //
 मुक्तासने स्थितो योगी मुद्रां सन्धाय शाम्भवीम् /
 दिवा न पूजयेल्लिंगं रात्रौ चैव न पूजयेत् // 41 //
 सततं पूजयेल्लिंगं दिवारत्रं³ न पूजयेत् /
 मानसैरुपचारैश्च लिंगपूजनमाचरेत् // 42 //
śrīśāmbhavyāśca khēcaryā avasthā tu na bhedataḥ /
tārāṁ jyotiḥṣu saṁyojya kiñcid-uccālayed bhruvau // 40 //
muktāsane sthīto yogī mudrāṁ sandhāya śāmbhavīm /
divā na pūjayet-liṅgaṁ rātrau caiva na pūjayet // 41 //

1. b-भेदस्तु न हि विद्यते. 2. b-ताराज्योतिषु. 3. b-दिवारात्रौ.

*satatam pūjayel-liṅgam divārātram na pūjayet /
mānasair-upacāraiśca liṅgapūjanam-ācaret // 42 //*

Tr. There can be no distinction drawn between the states of *śrī śāmbhavī* and *khecarī*. Direct the vision towards the (internal) *jyoti* and raise the eye-brows a bit. Sitting in *muktāsana*, a *yogī* should adopt the *śāmbhavī mudrā*. The *liṅga* should not be meditated upon during day (when *piṅgalā* is active) or night (when *iḍā* is active). But the *liṅga* should be constantly meditated upon when both are inactive (when *suṣumnā* is active) with a concentrated mind. 40-42.

Note: *liṅga* is a symbol of *śiva*. It has been a popular object of worship in India from pre-historic to modern period. There are three types of *śiva-liṅgas* mentioned. They are *itara*, *svayambhu* and *bāṇa*. they are symbolically connected with the *cakras* in the human body. For example, *itara-liṅga* is connected with *ājñā-cakra*, *svayambhu-liṅga* with *mūlādhāra-cakra* and *bāṇa-liṅga* is connected with the *anāhata-cakra*. 40-42.

सुषिरं ज्ञानजनकं पञ्चश्रोतःसमन्वितम् /
तिष्ठते खेचरीमुद्रा तस्मिन् शून्ये निरञ्जने // 43 //

*suṣiram jñānajanakam pañcasrotaḥ-samanvitam /
tiṣṭhate khecarīmudrā tasmin śūnye nirañjane // 43 //*

Tr. A tiny little hollow in the region of five openings, where upon the mind is concentrated, which bestows wisdom. Such a state is called *khecarī mudrā*, which is of the nature of void and *nirañjana*. 43.

सोमसूर्यद्वयोर्मध्ये निरालम्बे तले पुनः¹ /²
तिष्ठते खेचरीमुद्रा तत्र स्थाने न संशयः // 44 //

1.b-निरालम्बं तलं च यत्. 2.gss-सूर्याचन्द्रमसोर्मध्ये निरालम्बेऽनिले पुनः.

*somasūryadvayor-madhye nirālambe tale punaḥ /
tiṣṭhate khecarī-mudrā tatra sthāne na saṁśayaḥ // 44 //*

Tr. *khecarī mudrā*, undoubtedly, is placed in that supportless void between both *soma* and *sūrya*. 44.

संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी /
मुद्राणां च परा¹ मुद्रा भद्रां सिद्धिं प्रयच्छति // 45 //

*saṁsthītā vyomacakre yā sā mudrā nāma khecarī /
mudrāṇām ca parā mudrā bhadraṁ siddhiṁ prayacchati // 45 //*

Tr. The *mudrā* named *khecarī*, which is the finest of all the *mudrās* and which confers auspicious *siddhis*, is situated in the *vyoma-cakra*. 45.

सोमसूर्योदिता धारा² साक्षाद्वै शिववल्लभा /
पूजयेदतुलां दिव्यां³ सुषुम्नां पश्चिमे मुखे // 46 //

*somasūryoditā dhārā sākṣād-vai śivavallabhā /
pūjayet-atulām divyām suṣumnām paścime mukhe // 46 //*

Tr. The stream, which flows from *soma* and *sūrya* is itself *gaṅgā* dear to *śiva*, which fills the unique and divine *suṣumnā* from the posterior side . 46.

पुरस्ताच्चैव पूरयेत् निश्चला खेचरी भवेत् /
अभ्यस्ता⁴ खेचरीमुद्रा उन्मनी सम्प्रजायते // 47 //

*purastāccaiva pūrayet niścalā khecarī bhavet /
abhyastā khecarī-mudrā unmanī samprajāyate // 47 //*

1.b-चापरा. 2.a-सोमसूर्योदिता. 3.b-पूरयेन्मारुतं दिव्यां. 4.a-अन्यतां.

Tr. This *suṣumnā* when filled from the anterior part, is undoubtedly *khecarī*. The state of *unmanī* is realized through the practice of *khecarī mudrā*. 47.

अभ्यसेत् खेचरीं तावद्यावत्स्याद्योगनिद्रितः /

सम्प्राप्तयोगनिद्रस्य कालो नास्ति कदाचन // 48 //

abhyasat khecarīm tāvad-yāvat syād-yoganidritaḥ /
samprāptayoganidrasya kālo nāsti kadācana // 48 //

Tr. *khecarī* should be practised until the state of *yoga-nidrā* is attained, after which, *kāla* (time) ceases to exist. 48.

भुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते /

ज्ञातव्यं तत्पदं तुर्यं तत्र¹ कालो न विद्यते // 49 //

bhruvor-madhye śivasthānaṁ manastatra viliyate /
jñātavyaṁ tatpadaṁ turyaṁ tatra kālo na vidyate // 49 //

Tr. The place of *śiva* lies in the center of the eyebrows, wherein mind should be merged. This is the *turya* state, (fourth state of consciousness), where the *kāla* (time) does not exist. 49.

चन्द्रसूर्यद्वयोर्मध्ये मुद्रां दद्याच्च खेचरीम् /

निरालम्बमहाशून्ये व्योमचक्रे व्यवस्थिताम् // 50 //

candrasūrya-dvayor-madhye mudrāṁ dadyācca khecarīm /
nirālamba-mahāśūnyc vyomacakre vyavasthitām // 50 //

Tr. The *khecarī mudrā* is practised between *candra* and *sūrya* in the *vyoma cakra*, which is absolute, supportless and void. 50.

निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत् /

स बाह्याभ्यन्तरे व्योम्नि घटवत्तिष्ठति¹ ध्रुवम् // 51 //

nirālambaṁ manaḥ kṛtvā na kiñcidapi cintayet /
sa bāhyābhyantare vyomni ghaṭavattiṣṭhati dhruvam // 51 //

Tr. Making the mind free from objects, one should not think of anything. Thus certainly one remains like a pot filled with space internally and externally. 51.

बाह्यवायुर्यथा लीनः स्वस्य मध्ये न संशयः /

स्वस्थानं गच्छति प्राणः सूर्योऽग्नौ² पवने तथा // 52 //

bāhyavāyur-yathā līnaḥ svasya madhye na saṁśayaḥ
svasthānaṁ gacchati prāṇaḥ sūryo 'gnau pavane tathā // 52 //

Tr. When the external *vāyu* firmly merges in the middle path (*suṣumnā*), the *prāṇa* goes back to *pavana*, its own origin, like the sun going to *agni* (fire). 52.

एवमभ्यस्यमानस्य वायुमार्गे³ दिवानिशम् /

अमृतं प्लावयेद्देहमापादतलमस्तकम् // 53 //

evam-abhyasyamānasya vāyumārge divāniśam /
amṛtaṁ plāvayed-deham-āpādatalamastakam // 53 //

Tr. Such a practice enables nectar to fill the body from top to bottom and up the channels of *vāyu* in *suṣumnā*. 53.

अभ्यासाज्जीर्यते वायुर्मनस्तत्रैव लीयते /

सिध्यते च सदा कायो महाबलपराक्रमः // 54 //

abhyāsāj-jīryate vāyur-manas-tatraiva liyate /
sidhyate ca sadā kāyo mahābalaparākramaḥ // 54 //

Tr. Through the practice, activities of *pavana* are minimized and the mind gets merged therein. As ■ result, one develops ■ body replete with increased energy and valour. 54.

शक्तिमध्ये मनः कृत्वा शक्तिं मनसि मध्यतः /
मनसा मन आलोक्य धारयेत् परमं पदम् // 55 //
śaktimadhye manah kṛtvā śaktim manasi madhyataḥ /
manasā mana ālokya dhārayet paramam padam // 55 //

Tr. Merge the mind into *śakti* and *śakti* into mind. Observe the mind by the mind and meditate on the Supreme state. 55.

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु /
सर्वं च खमयं कृत्वा न किञ्चिदपि चिन्तयेत् // 56 //
khamadhye kuru cātmanam-ātmamadhye ca kham kuru /
sarvam ca khamayaṁ kṛtvā na kiñcidapi cintayet // 56 //

Tr. Merge the *ātman* into void and void into *ātman*. Perceive the void (*ātman*) everywhere and do not think of anything else. 56.

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे /
अन्तःपूर्णो बहिःपूर्णः पूर्णः कुम्भ इवाम्भसि // 57 //
antaḥśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare /
antaḥpūrṇo bahiḥpūrṇaḥ pūrṇaḥ kumbha ivāmbhasi // 57 //

Tr. Perceive the void inside and outside like an empty pot in the space. Further, observe everything inside and outside pervaded by *ātman* like a filled pot in the water. 57.

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तयन् /
सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् // 58 //

bāhyacintā na kartavyā tathāivāntaracintayan /
sarvacintāṁ parityajya na kiñcidapi cintayet // 58 //

Tr. One should neither think anything external, nor anything internal. Give up all the worries and just do not think. 58.

संकल्पमात्रकलनैव¹ जगत्समग्रं
संकल्पमात्रकलना हि मनोविलासः //
संकल्पमात्रकलनैव कृतिस्तु नित्या
संकल्पनिश्चयमवाप्नुहि स्वात्मशान्तिम्² // 59 //

saṅkalpamātrakalanaiva jagatsamagraṁ
saṅkalpamātrakalanā hi manovilāsaḥ /
saṅkalpamātrakalanaiva kṛtistu nityā
saṅkalpaniścayam-avāpnuhi svātmaśāntim // 59 //

Tr. The whole universe is just a mental projection. Imagination is also mind's play (fancy), even daily activities of ■ person are also mind's whim, hence abandon mental construction and attain the internal peace. 59.

कर्पूरमनले यद्वत् सैन्धवं सलिले यथा /
तथा सन्धायमानं च³ मनस्तत्त्वे विलीयते // 60 //
karpūram-anale yadvat saindhavaṁ salile yathā /
tathā sandhāyamānaṁ ca manastatve vilīyate // 60 //

Tr. Just as camphor merges in fire and salt dissolves in water, so also mind directed towards *tatva* (Self), gets merged with it (*tatva*). 60.

1.b-कलनेन. 2.b-संकल्पमत्रमृद्वयवनिर्विकल्पमाश्रित्य निश्चयमवाप्नुहि चात्मशान्तिम्. 3.b-सन्धीयमानम्.

निराद्यन्तं निरालम्बं निःप्रपञ्चं निराश्रयम् /
निरामयं निराकारं तत्त्वं तत्त्वविदो विदुः // 61 //

*nirādyantaṁ nirālambaṁ niḥprapañcaṁ nirāśrayaṁ /
nirāmayam nirākāraṁ tatvaṁ tatvavido viduḥ // 61 //*

Tr. The seekers of *tatva* (Self) know it as having no beginning or end, aloof, free from complexity, supportless, free from ills and without form. 61.

निश्चलं निर्मलं नित्यं विक्रियं निर्गुणं तथा /
व्योमविज्ञानमानन्दं ब्रह्म ब्रह्मविदो विदुः // 62 //

*niścalaṁ nirmalaṁ nityaṁ vikriyaṁ nirguṇaṁ tathā /
vyomavijñānaṁ-ānandaṁ brahma brahmavido viduḥ // 62 //*

Tr. The knowers of *brahman* consider it (*brahman*) as immobile, pure, eternal, immutable, attributeless, all-pervading like space and blissful. 62.

ज्ञेयं सर्वमतीतं च ज्ञानं च मन उच्यते /
ज्ञानं ज्ञेयं मनश्चैव नान्यः पन्था द्वितीयकः // 63 //

*jñeyaṁ sarvaṁ-atītaṁ ca jñānaṁ ca mana ucyate /
jñānaṁ jñeyaṁ manaścaiva nānyaḥ panthā dvitīyakaḥ // 63 //*

Tr. Whatever is perceived becomes a part of memory and cognition is mind. There lies no other option but to annihilate perception, object of perception and the mind. 63.

मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरम् /
मनसोऽप्युन्मनीभावेऽद्वैतभावं प्रचक्षते // 64 //

*manodrśyam-idam sarvaṁ yatkiñcit sacarācaram /
manaso 'pyunmanībhāve 'dvaitabhāvaṁ pracakṣate // 64 //*

Tr. All that is animate or inanimate, is but mind's projection. On attaining the state of *unmanī*, one perceives unity. 64.

ज्ञेयवस्तुपरित्यागात् विलयं याति मानसम् /
मानसे विलयं¹ याते कैवल्यमवशिष्यते // 65 //

*jñeyavastu-parityāgāt vilayaṁ yāti mānasaṁ /
mānase vilayaṁ yāte kaivalyaṁ-avaśiṣyate // 65 //*

Tr. On relinquishing the objects of perception, mind merges (in the Absolute), after which only *kaivalya* remains. 65.

लयो लय इति प्राहुः कीदृशं लयलक्षणम् /
पुनर्न वासनोत्थानो² लयो विषयविस्मृतिः // 66 //

*layo laya iti prāhuḥ kīdrśaṁ layalakṣaṇam /
punarna vāsanotthāno layo viṣayavismṛtiḥ // 66 //*

Tr. One talks of *laya*. But what are the characteristics of *laya* ? *laya* is forgetting the objects of experience as a result of which no further desires arise. 66.

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः /
समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः // 67 //

*evaṁ nānāvidhopāyāḥ samyak-svānubhavanvitāḥ /
samādhimārgāḥ kathitāḥ pūrvācāryair-mahātmabhiḥ // 67 //*

Tr. Thus, there are number of techniques of *samādhi* as related by the eminent ancient teachers on the basis of their experiences. 67.

इति श्रीसहजानन्दसन्तानचिन्तामणिश्रीस्वात्मारामविरचितायां
हठप्रदीपिकायां सप्तमोपदेशः ॥ ७ ॥

*iti śrī-sahajānanda-santāna-cintāmaṇi-śrīsvātmārāma-
viracitāyāṃ haṭhapradīpikāyāṃ saptaṃopadeśaḥ ॥ 7 ॥*

Thus (ends) the seventh chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* ॥ 7 ॥

HAṬHAPRADĪPIKĀ

Eighth Chapter

अथ नादानुसन्धानम् -

सुषुम्नायै कुण्डलिन्यै सुधायै चन्द्रजन्मने /
मनोन्मन्यै नमस्तुभ्यं महाशक्त्यै चिदात्मने ॥ १ ॥

atha nādanusandhānam--

*suṣumnāyai kuṇḍalinyai sudhāyai candrajanmane /
manonmanyai namastubhyaṃ mahāśaktyai cidātmane ॥ 1 ॥*

Tr. I bow down to you, O *suṣumnā*, *kuṇḍalinī*, *sudhā* (ambrosia oozing from the moon), *unmanī*, the absolute energy (*śakti*) and pure Consciousness ! 1.

उन्मन्यवाप्तये शीघ्रं द्वौ मार्गौ मम सम्मतौ /
तथ्यं² परमसौख्यं वा नादोपासनमेव च³ ॥ २ ॥

*unmanyavāptaye śīghraṃ dvau mārgau mama sammatau /
tathyaṃ paramasaukhyaṃ vā nādopāsanameva ca ॥ 2 ॥*

Tr. According to me, there are two paths to quickly secure the state of *unmanī*. They are – knowledge leading to absolute Bliss and practice of *nādopāsanā*. 2.

अशक्ततत्त्वबोधानां मूढानामपि सम्मतम् /
प्रोक्तं गोरक्षनाथेन नादोपासनमेव च⁴ ॥ ३ ॥

*aśaktatattvabodhānāṃ mūḍhānām-api sammataṃ
proktaṃ gorakṣanāthena nādopāsanameva ca ॥ 3 ॥*

1.b-अनुपलब्धपक्ति. 2.b-तद्यत्. 3.b-वा. 4.b-नादोपासनमुच्यते.

Tr. *nāadopāsana*, as propagated by *gorakṣanātha*, is suitable even to the common men, who are unable to grasp the intricacies of *lalva*—the Supreme Reality. 3.

श्रीआदिनाथेन सपादकोटिलयप्रकाराः कथिता जयन्ति¹ /
नादानुसन्धानकमेव नान्यं मन्यामहे धन्यतमं लयानाम् // 4 //
śrīādināthena sapādaakoṭilayaprakārāḥ kathitā jayanti /
nādānusandhānakameva nānyam manyāmahe
dhanyatamaṁ layānām // 4 //

Tr. *śrī ādinātha* has narrated one crore and a quarter (innumerable) techniques of *laya*, which flourish. But we believe that *nādānusandhāna* alone is the best of all the *layas* (absorption). 4.

श्रवणानुसन्धनयुगलनासारोधनमेव कर्तव्यम् /
शुद्धसुषुम्नासरणः स्फुटममलः श्रूयते नादः // 5 //
śravaṇa-mukha-nayanayugala-nāsāroddhanameva kartavyam /
śuddha-suṣumnāsaraṇaḥ sphuṭamalaḥ śrūyate nādaḥ // 5 //

Tr. One should close the ears, mouth, eyes and nose. Consequently, a clear and distinct *nāda*, originating in the passage of purified *suṣumnā*, is heard. 5.

मुक्तासने स्थितो योगी मुद्रां सन्धाय शाम्भवीम् /
शृणुयादक्षिणे कर्णे² नादमेकान्तके सुधीः // 6 //
muktāsane sthito yogī mudrāṁ sandhāya śāmbhavīm /
śṛṇuyāddakṣiṇe karṇe nādamekāntake sudhīḥ // 6 //

Tr. A wise *yogī*, adopting *muktāsana* in an isolated place, while performing *śāmbhavī mudrā*, should attentively hear the *nāda* in the right ear. 6.

1.a-नयन्ति. 2.b-शृणुयादक्षिणकर्णे.

सर्वचिन्तां परित्यज्य सावधानेन चेतसा /
नादमेवानुसन्धत्ते योगसाम्राज्यमिच्छता // 7 //
sarvacintāṁ parityajya sāvadhānena cetasā /
nādamevānusandhatte yogasāmrajyam-icchatā // 7 //

Tr. One who wants vast knowledge of *yoga*, abandons all the thoughts and with a very attentive mind listens to *nāda* alone. 7.

आदौ औदासीन्यपरो¹ भूत्वा सदाभ्यासेन संयमी /
उन्मनीकरणं² सद्यो नादमेव च वर्धयेत्³ // 8 //
ādau audāsīnyaparo bhūtvā sadābhyāseṇa saṁyamī /
unmanīkaraṇam sadyo nādameva ca vardhayet // 8 //

Tr. A *yogī*, after mastering indifference, should regularly practise listening to *nāda*, to bring about the *unmanī* state immediately. 8.

शीते काले चोपटी⁴ वा कुटी वा पथ्याहारे गोपयो वा पयो वा /
भक्ष्ये⁵ भिक्षावन्दमारण्यकन्दं पाणी⁶ द्रोणी खर्परो⁷ भोज्यपात्रम् // 9 //
śīte kāle copaṭī vā kuṭī vā
pathyāhāre gopayo vā payo vā /
bhakṣye bhikṣāvandam-āraṇyakandam
pāṇī droṇī kharparo bhojyapātram // 9 //

Tr. During winter one may put on four-fold garment or remain in a shelter, he may take cow milk or water, he may subsist on alms or on roots available in the forest, he may eat in the hands or in the bowl made of leaves or in a piece of a broken jar. 9.

1.a-आलीन. 2.b-करण. 3.b-धारयेत्. 4.b-शाटिका. 5.a-भक्षे. 6.a-पाणो. 7.a-कायरा.

सर्वचिन्तां परित्यज्य सर्वकाले च सर्वदा¹ /
 नादमेवानुसन्धत्ते तेन² चित्तं विलीयते // 10 //
sarvacintāṃ parityajya sarvakāle ca sarvadā /
nādamcvānusandhatte yadi cittam vilīyate // 10 //

Tr. Giving up all the thoughts, one should listen to the *nāda* continuously all the time, in which *citta* (mind) merges. 10.

काष्ठे³ प्रवर्तितो वह्निः काष्ठेन सह शाम्यति /
 नादे प्रवर्तितं चित्तं नादेन सह लीयते // 11 //
kāṣṭhe pravartito vahniḥ kāṣṭhena saha śāmyati /
nāde pravartitaṃ cittam nādena saha līyate // 11 //

Tr. Just as fire in the burning wood extinguishes along with the wood, likewise, the *citta* which is concentrated on *nāda*, merges with *nāda*. 11.

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्नरः /
 एकीभूयाथ सहसा चिदाकाशे विलीयते // 12 //
vismṛtya sakalaṃ bāhyaṃ nāde dugdhāmbuvan-narah /
ekībhūyātha sahasā cidākāśe vilīyate // 12 //

Tr. As the aspirant forgets all the external environment and becomes one with *nāda*, merges in *cidākāśa* easily, like milk in water. 12.

नादानुसन्धानसमाधिभाजां योगीश्वराणां हृदये प्ररूढम् /
 आनन्दमेकं वचसामवाच्यं जानाति तं⁴ श्रीगुरुनाथ एव // 13 //

nādānusandhānasamādhibhājām
yogīśvarāṇāṃ hṛdaye prarūḍham /
ānandamekaṃ vacasā mavācyaṃ
jānāti taṃ śrīgurunātha eva // 13 //

Tr. The eminent *yogīs*, who experience the state of *samādhi* by meditating on *nāda*, experience an inexplicable joy in their heart which *śrī gurunātha* alone knows. 13.

कर्णौ पिधाय हस्ताभ्यां यः शृणोति ध्वनिं मुनिः /
 तत्र चित्तं स्थिरं¹ कुर्याद्यावत् स्थिरपदं व्रजेत् // 14 //
karnau pidhāya hastābhyāṃ yaḥ śṛṇoti dhvaniṃ muniḥ /
tatra cittam sthiraṃ kuryād-yāvat sthirapadam vrajet // 14 //

Tr. By closing the ears, the *yogī* should listen to the sound which is heard by concentrating on it, till he attains undisturbed state of consciousness. 14.

अभ्यस्यमानो नादोऽयं बाह्यतां वर्धयेद् ध्वनिम् /
 पक्षाद² विक्षेपमखिलं जित्वा योगी सुखी भवेत् // 15 //
abhyasyamāno nādo 'yaṃ bāhyatām vardhayed dhvanim /
pakṣād vikṣepam-akhilam jitvā yogī sukhi bhavet // 15 //

Tr. Through the practice on *nāda* externalization of the mind stops in a fortnight and the *yogī* becomes happy, by overcoming all the distractions. 15.

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् /
 वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः // 16 //
śrūyate prathamābhyāse nādo nānāvidho mahān
vardhamāne tato 'bhyāse śrūyate sūkṣma-sūkṣmataḥ // 16 //

Tr. In the initial practice, various sounds are heard. With the progress of the practice one hears more and more subtle sounds. 16.

आदौ जलधिजीमूतभेरीनिर्झरनिस्वनः¹ /

मध्ये मर्दलशंखोत्थघण्टाकोलाहलस्तथा // 17 //

अन्ते तु किंकिणीवृन्दवीणाभ्रमरनिःस्वनः /

इति नानाविधो नादः श्रूयते देहमध्यगः // 18 //

ādau jaladhi-jīmūta-bherī-nirjhara-nisvanah /

madhye mardala-śaṅkhottha-ghaṇṭākolāhalastathā // 17 //

ante tu kiṅkiṇī-vṛndavīṇā-bhramara-niḥsvanah /

iti nānāvidho nādaḥ śrūyate dehamadhyagah // 18 //

Tr. Initially sounds resembling to those of the ocean, thunder, big drum, waterfall are heard. In the intermediate stage sounds similar to those of small drum, conch (blown), bell and gong and finally sounds like those of tinkling of tiny bells, *vinā* and humming of bee are heard. Thus different *nādas* are heard within the body. 17-18.

महति श्रूयमाणेऽपि मेघभेर्यादिके ध्वनौ /

तत्र सूक्ष्मात् सूक्ष्मतरं नादमेव परामृशेत् // 19 //

mahati śrūyamāṇe 'pi meghabheryādike dhvanau /

tatra sūkṣmāt sūkṣmataram nādameva parāmṛśet // 19 //

Tr. Even though loud sounds of cloud (thunder) and drum are heard, one should listen to extremely subtle sounds. 19.

ध्वनिमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा ध्वनौ /

रममाणमपि क्षिप्तं मनो नातः² प्रचालयेत् // 20 //

dhvanimutsrjya vā sūkṣme sūkṣmam-utsrjya vā dhvanau /

ramamāṇamapi kṣiptam mano nātaḥ pracālayet // 20 //

Tr. The sound to be heard may be loud or subtle, but the mind should always be concentrated on the sound alone. 20.

Note: In the light of the previous line suggesting to concentrate on the subtle and subtler sound, here instead of the word 'dhvanimutsrjya', it is appropriate to understand the word 'ghanamutsrjya'. Similarly, in place of 'dhvanau' the word 'ghanau' is suitable. In many copies of HP the word 'ghana' is preferably used in place of 'dhvan'. 20.

यत्र कुत्रापि वा नादे लगति प्रथमं मनः /

तत्रैव निश्चलो भूत्वा तेन सार्द्धं विलीयते // 21 //

yatra kutrāpi vā nāde lagati prathamam manah /

tatraiva niścalo bhūtvā tena sārddham vilīyate // 21 //

Tr. In whichever sound the mind gets absorbed initially, one should concentrate on it and thus merge into it. 21.

मकरन्दं पिबन् भृङ्गो¹ गन्धं नापेक्षते यथा /

नादासक्तं तथा चित्तं विषयं न हि कांक्षति // 22 //

makarandam piban bhṛṅgo gandham nāpekṣate yathā /

nādāsaktam tathā cittaṁ viṣayaṁ na hi kāṅkṣati // 22 //

Tr. As a bee while relishing the nectar does not care for fragrance, so also, the mind being absorbed in the *nāda*, does not hanker after the objects. 22.

नादश्रवणतश्चित्तमन्तरंगभुजंगमम् /

विस्मृत्य सर्वमेकाग्रं कुत्रचिन्न हि धावति // 23 //

nādaśraṇataścittam-antaraṅga-bhujāṅgamam /

vismṛtya sarvamekāgraṁ kutracinnahi dhāvati // 23 //

Tr. The mind having been absorbed in the internal *nāda* by forgetting everything does not wander around like a serpent being quiet when listening to sound. 23.

मनो मत्तगजेन्द्रस्य विषयोद्यानचारिणः /
निरोधने¹ समर्थोऽयं निनादो निशिताकुशः // 24 //
mano mattagajendrasya viṣayodyāna-cāriṇaḥ /
nīrodhane samartha 'yaṃ ninādo niśitāṅkuśaḥ // 24 //

Tr. The sharp goad of *nāda* is capable of controlling the mind, which like an excited elephant, wanders in the garden of sense objects. 24.

अन्तरंगतुरंगस्य रोधे व्याधायतेऽपि च² /
नादोपास्तिरतो नित्यमवगम्या हि योगिभिः /
नादस्तुरंगसारंगबन्धने वागुरायते // 25 //
antaraṅgaturāṅgasya rodhe vyādhāyate 'pi ca /
nādopāstirato nityam-avagamyā hi yogibhiḥ /
nādasturaṅgasāraṅga-bandhane vāgurāyate // 25 //

Tr. *nāda* is able to control the internal mind, which is like a horse. Similarly, *nāda* is able to successfully snare (the mind), which is of the nature of deer and horse (in swiftness). Therefore, the *yogīs* should consistently undertake the practice of *nādopāsanā*. 25.

Note: Here is an analogy of the swiftness of deer and horse given to the fickleness of the mind. Just as the speed of the horse is controlled and a deer is hunted by a hunter, similarly, mind is controlled and made inactive through the practice of *nādānusandhāna*. 25.

1.a-नीयमने. 2.b-जीवनः परिधावने.

युक्तं वियुक्तं चाञ्चल्यं नादगन्धकजारणात् /
मनः पारदमाप्नोति निरालम्बाख्यखेऽटनम्¹ // 26 //
yuktaṃ viyuktaṃ cāñcalyaṃ nādagandhaka-jāraṇāt
manaḥ pāradam-āpnoti nirālabhākyakhe 'ṭanam // 26 //

Tr. As the mercury when treated with sulphur, becomes stable, so also slowly and steadily the mind being absorbed into *nāda*, gives up fickleness and merges into the space, which is Absolute and supportless. 26.

बद्धं चेन्नादयोगेन² सद्यः सन्त्यक्तचापलम् /
प्रयाति सुतरां चैक्यं पक्षच्छिन्ननगा इव // 27 //
baddhaṃ cennādayogena sadyaḥ santyakta-cāpalam /
prayāti sutarāṃ caikyam pakṣacchinna-nagā iva // 27 //

baddhaṃ cennādayogena sadyaḥ santyakta-cāpalam /
prayāti sutarāṃ caikyam pakṣacchinna-nagā iva // 27 //

Tr. Being absorbed in *nāda*, (the mind) immediately gives up its fickleness and consequently attains one-ness (with the Absolute), like a bird clipped off the wings. 27.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते /
निःशब्दं परमं³ यस्मिन् परमात्मा स⁴ गीयते // 28 //
tāvadaśāśaśaṅkalpo yāvaccchabdaḥ pravartate /
niḥśabdaṃ paramaṃ brahma paramātmā sa gīyate // 28 //

Tr. So long as sound exists, *śāśa* too is perceived. The Absolute soundless state is considered as the state of *brahma* equated with *paramātmā*. 28.

1.a-लोटकम्. From नादस्तु... खेऽटनम् not in b. 2.a-चेन्नादमध्येन. 3.b-तत्परं. 4.b-परमात्मैति.

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा /

यस्तच्छ्रोता¹ निराकारः स एव परमेश्वरः // 29 //

yatkiñcinnādarūpeṇa śrūyate śaktireva sā /

yastacchrotā nirākāraḥ sa eva paramēśvaraḥ // 29 //

Tr. Whatever is heard in the form of *nāda*, it is the form of *śakti* (*kuṇḍalī*). One who hears the sound is the nature of formless *paramēśvara*. 29.

नादः² शक्तिरिति ज्ञेयं नादज्ञानं सदाशिवः /

ज्ञेयज्ञाने³ विलीने तु सोन्मन्येवावशिष्यते // 30 //

nādaḥ śaktiriti jñeyam nādajñānam sadāśivaḥ

jñeya-jñānc vilīnc tu sonmanyevāvaśiṣyate // 30 //

Tr. *nāda* should be known as *śakti*, while perception of *nāda* is *sadāśiva*. The state of *unmanī* prevails when perception and perceived become one. 30.

नादो यावन्मनस्तावन्नादान्ते तु मनोन्मनी /

सशब्दं कथितं व्योम निःशब्दं ब्रह्म कथ्यते // 31 //

nādo yāvanmanastāvan-nādānte tu manonmanī /

śaśabdaṁ kathitaṁ vyoma niḥśabdaṁ brahma kathyate // 31 //

Tr. Mind exists so long as *nāda* exists. When *nāda* stops, the *unmanī* state is attained. The space has its object as sound. Soundless state is the state of Absolute *brahma*. 31.

सदा नादानुसन्धानात् संक्षीणा वासना भवेत् /

निरञ्जने विलीयेत निश्चितं मारुतो मनः // 32 //

1.b-तत्तच्छ्रोता. 2.b-नाद. 3.a-ज्ञेये ज्ञाने.

sadā nādānusandhānāt sañkṣīṇā vāsanā bhavet /

nirañjane viliyeta niścitaṁ māruto manaḥ // 32 //

Tr. Through the consistent practice of *nādānusandhāna* all cravings are attenuated and both *māruta* and mind are certainly merged into *nirañjana* (Absolute). 32.

नादकोटिसहस्राणि बिन्दुकोटिशतानि च /

सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः // 33 //

nādakotisahasrāṇi bindukoṭiśatāni ca /

sarve tatra layaṁ yānti yatra devo nirañjanaḥ // 33 //

Tr. All the thousands of crores of *nāda* and hundreds of crores of *bindu* are merged in the Absolute. 33.

काष्ठगोष्ठीप्रसंगेन किं सखे श्रूयतामिदम्¹ /

पुरा मत्स्येन्द्रबोधार्थम् आदिनाथोदितं वचः // 34 //

kāṣṭhagoṣṭhīprasāṅgena kiṁ sakhe śrūyatām-idam i

purā matsyendra-bodhārthaṁ ādināthoditaṁ vacaḥ // 34 //

Tr. O dear friend! Even in a light mood listen to the words told earlier by *ādinātha* to educate *matsyendra*. 34.

ज्ञात्वा सुषुम्नासंभेदं² कृत्वा वायुं च मध्यगम् /

कृत्वा नादमिदं स्थाने³ प्राणरन्ध्रे⁴ निरोधयेत् // 35 //

jñātvā suṣumnāsambhedaṁ kṛtvā vāyuṁ ca madhyagam /

kṛtvā nādamidaṁ sthāne prāṇarandhre nirodhayet // 35 //

Tr. Acquiring the knowledge of piercing through the

1.a-श्रूयतामिदम्. 2.a-भेदो हि. 3.b-स्थानं. 4.b-प्राणरन्ध्रं.

suṣumnā, channelizing the *vāyu* (*prāṇa*) into the middle path (*suṣumnā*) and placing the *nāda* in this place, one should merge the *prāṇa* in *brahma-randhra*. 35.

Note: This verse appears already in 7.27. 35.

अथ योगावस्था --

आरम्भश्च घटश्चैव तथा परिचयोऽपि च /

निष्पत्तिः सर्वयोगेषु योगावस्था प्रकीर्तिता // 36 //

atha yogāvasthā:--

ārambhaśca ghaṭaścaiva tathā paricayo 'pi ca /

niṣpattiḥ sarvayogeṣu yogāvasthā prakīrtitā // 36 //

Tr. *ārambha*, *ghaṭa*, *paricaya* and *niṣpatti* are the states of yoga described in all the *yogas*. 36.

अथ आरम्भावस्था--

ब्रह्मग्रन्थेर्भवेद् भिन्नानन्दः शून्यसम्भवः /

विचित्रक्वणको¹ देहेऽनाहतः² श्रूयते ध्वनिः // 37 //

सम्पूर्णहृदये³ शून्ये⁴ आरम्भो योगवान् भवेत् /

दिव्यगन्धो दिव्यचक्षुस्तेजस्वी च अरोगवान्⁵ // 38 //

atha ārambhāvasthā:--

brahmagranther-bhavedbhinnānandaḥ śūnyasambhavaḥ /

vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ // 37 //

sampūrṇhṛdaye śūnye ārambho yogavān bhavet /

divyagandho divyacakṣus-tejasvī ca arogavān // 38 //

Tr. On attainment of the *ārambha* state a *yogī* develops a lustrous body, deep insight, complete well-being, sweet fragrance, contentment in heart enjoying void. He gets the *brahma-granthi* pierced, unbridled joy emanating from absolute void and hearing of divine unstruck tinkling sound. 37-38.

1.b-विचित्रः कणिको. 2.b-ऽनाहतं. 3.b-सम्पूर्णं हृदये. 4.gss-सम्पूर्णं हृदये शून्यः. 5.b-चापरो हः.

अथ घटावस्था--

द्वितीयायां घटं कृत्वा¹ वायुर्भवति मध्यगः /

दृढासनो भवेद्योगी ज्ञानी देवसमस्तथा // 39 //

विष्णुग्रन्थेर्भवेद् भिन्नः² परमानन्दसूचकः /

अतिशून्यविभेदश्च³ भेरीशब्दस्तथा⁴ भवेत्⁵ // 40 //

atha ghaṭāvasthā:--

dvitīyāyām ghaṭam kṛtvā vāyur-bhavati madhyagaḥ /

dṛḍhāsano bhaved-yogī jñānī devasamas-tathā // 39 //

viṣṇugranther-bhaved bhinnāḥ paramānanda-sūcakaḥ /

atīśūnya-vibhedaśca bherīśabdastathā bhavet // 40 //

Tr. Approaching the second state, the *vāyu* (*prāṇa*) courses through the middle path in the body, *āsana* becomes stable, the *yogī* gets wisdom and becomes like a god. Consequently, the *viṣṇu-granthi* is pierced, various sounds like that of the kettle drum are heard in the void (*atīśūnya*), heralding Absolute Bliss. 39-40.

अथ परिचयावस्था--

तृतीयायां⁶ तु ततो भित्वा⁷ जायते⁸ मर्दलध्वनिः⁹ /

महाशून्यं समायाति सर्वसिद्धिसमाश्रयः¹⁰ // 41 //

atha paricayāvasthā:--

tṛtīyāyām tu tato bhittvā jāyate marddaladhvaniḥ /

mahāśūnyam samāyāti sarvasiddhi-samāśrayaḥ // 41 //

Tr. In the third state, one clearly hears the sound of kettle drum, (*prāṇa*) reaches the *mahāśūnya* (center of the eye brows) resulting in attainment of all the *siddhis* (supernatural powers). 41.

1.a-द्वितीयभेदमुक्तस्तु. gss-घटीकृत्य. 2.b-भिन्नात्. 3.a-अतिभेदश्च. b-अतिशून्यं तथा. 4.b-तुल्यं. 5.b-ध्वनिस्मृतः. 6.a-तृतीयं. 7.b-तज्जित्वा. 8.gss-तृतीयायां ततो भित्वा विनाशो. 9.b-मर्दलध्वनिः. 10.b-gss-समाश्रयं.

चित्तं¹ मनस्ततो² जित्वा सहजानन्दसम्भवः /
 दोषदुःखजरामृत्युक्षुधातृषाविवर्जितः // 42 //
cittam manas-tato jītvā saha-jānanda-sambhavaḥ /
doṣaduḥkha-jarāmṛtyu-kṣudhātrṣā-vivarjitah // 42 //

Tr. (The *yogī*) controlling the mind and *citta*, attains the stage of spontaneous happiness and becomes free from all ills, sufferings, old age, death, hunger and thirst. 42.

अथ निष्पन्नावस्था³--

रुद्रग्रन्थिं ततो भित्वा सर्वपीठगतोऽनिलः /
 निष्पत्तौ⁴ वैणवः शब्दः क्वणद्दीणाक्वणो भवेत् // 43 //

atha niṣpannāvasthā:--

rudragranthim tato bhītvā sarvapīṭhagato 'nilaḥ
niṣpattau vaiṇavaḥ śabdaḥ kvaṇad'vīṇākvaṇo bhavet // 43 //

Tr. In the state of *niṣpatti*, after piercing the *rudra-granthi*, the *anila* (*prāṇa*) approaches *sarva-pīṭha* (all the *cakras*) which generates a sound like the musical notes of a finely tuned *viṇā*. 43.

एकीभूतं तेन⁵ चित्तं राजयोगविधायकम् /
 सृष्टिसंहारकर्त्तासौ योगीश्वरसमो भवेत् // 44 //
ekībhūtaṁ tena cittam rājayogavidhāyakam /
sṛṣṭisamhāra-karttāsau yogīśvarasamo bhavet // 44 //

Tr. Then *citta* becomes concentrated which state is known as *rāja-yoga*. After attaining this state, a *yogī* gains the power to create and destroy like *īśvara* (God). 44.

1.b-चित्तं. 2.gss-चित्तानन्दं ततो. 3.b-नियन्त्रवस्था. gss-निष्ठावस्था. 4.gss-निष्पन्नो. 5.a-तथा.

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् /
 लयामृतमिदं सौख्यं राजयोगादवाप्यते // 45 //
astu vā māstu vā muktir-atraivākhaṇḍitaṁ mahat /
layāmṛtam-idam saukhyam rājayogād-avāpyate // 45 //

Tr. There may or may not exist a state of (final) emancipation, but this certainly is a state of profound uninterrupted Bliss. This Blissful absorptive state is attained through *rājayoga*. 45.

राजयोगपदं प्राप्तं¹ सुखोपायं च चेतसा² /
 सद्यः प्रत्ययसन्धायी जायते नादलोलुपः // 46 //
rājayogapadam prāptaṁ sukhopāyam ca cetasā /
sadyaḥ pratyaya-sandhāyī jāyate nādalolupaḥ // 46 //

Tr. After attaining the Blissful state of *rājayoga* through the mind absorbed in *nāda*, one gets instantaneous Realization. 46.

सर्वे हठलयोपाया राजयोगपदावधिः /
 राजयोगपदं प्राप्य जायतेऽसौ निरञ्जनः // 47 //
sarve haṭhalayopāyā rājayoga-padāvadhiḥ /
rājayogapadam prāpya jāyate 'sau nirañjanaḥ // 47 //

Tr. All *haṭha* and *laya* techniques are for attaining the state of *rāja-yoga*. On attaining the state of *rājayoga*, one gets the Absolute State. 47.

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं स्मृतम् /
 उन्मनी कल्पलतिका सद्य एव भविष्यति // 48 //

1.b-प्राप्य. 2.gss-चेतसां.

*tatvaṃ bījaṃ haṭhaḥ kṣetram-audāsīnyam jalam smṛtam
unmanī kalpalatikā sadya eva bhaviṣyati // 48 //*

Tr. *tatva* (Self) is the seed, *haṭha* is the soil and indifference is water. (When all these are put together) the creeper of *unmanī* flourishes quickly. 48.

मनःस्थैर्ये स्थिरो वायुस्ततो बिन्दुस्थिरो भवेत् /
बिन्दुस्थैर्योदयात् सत्यं पिण्डस्थैर्यं प्रजायते // 49 //
*manaḥsthairye sthīro vāyus-tato bindusthīro bhavet /
bindusthairydayāt satyaṃ piṇḍa-sthairyam prajāyate // 49 //*

Tr. Stability of the mind brings stability of the *vāyu* (*prāṇa*), as a result of which *bindu* becomes stable. When stability of the *bindu* is achieved, the *piṇḍa* (body) truly stabilizes. 49.

राजयोगसमाधिश्च¹ उन्मनी च मनोन्मनी /
अमरोघौघ²चान्द्रीव निरालम्बं निरञ्जनम् // 50 //
अमनस्को लयश्चैव शून्यात् शून्यं परं पदम् /
जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकम् // 51 //
*rājayoga-samādhiśca unmanī ca manonmanī /
amaroghaugha-cāndrīva nirālambaṃ nirañjanam // 50 //
amanasko layaścaiva śūnyāt śūnyaṃ param padam /
jīvanmuktiśca sahajaṃ turyaṃ cetyeka-vācakam // 51 //*

Tr. *rāja-yoga*, *samādhi*, *unmanī*, *manonmanī*, *amarogha*, *cāndrī*, *nirālamba*, *nirañjana*, *amanaska*, *laya*, *śūnyā-śūnya*, *parama-pada*, *jīvan-mukti*, *sahaja* and *turya* – are synonyms. 50-51.

1.b-राजयोगः समाधिः स्यात्. 2.b-अमरोघा च.

*इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्मारामविरचितायां
हठप्रदीपिकायाम् अष्टमोपदेशः // 8 //*

*iti śrī-sahajānanda-santāna-cintāmaṇi-svātmārāma-
viracitāyāṃ haṭhapradīpikāyām aṣṭamopadeśaḥ // 8 //*

Thus (ends) the eighth chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 8 //

Ninth Chapter

अथ कालज्ञानम्—

अक्षीणकर्मबन्धस्तु ज्ञात्वा मृत्युमुपस्थितम् /
उत्क्रान्तिकाले संमृत्य¹ पुनर्योगित्व² मिच्छति // 1 //

atha kāla-jñāna--

*akṣīṇakarmabandhastu jñātvā mṛtyum-upasthitam /
utkrāntikāle saṁsṛtya punar-yogītvam-icchatī // 1 //*

Tr. By predicting the time of death, one whose *karmas* have not been fully exhausted, can wish a *yogic* life again at the time of death. 1.

तस्मादसिद्धयोगेन सिद्धयोगेन वा पुनः /
ज्ञेयान्यरिष्टानि सदा येनोत्क्रान्तौ न सीदति // 2 //

*tasmād-asiddhayogena siddhayogena vā punaḥ /
jñeyānyariṣṭāni sadā yenoṭkrāntau na sīdatī // 2 //*

Tr. Therefore, ■ *yogī* at the time of death with the use of the knowledge of the accomplished or unaccomplished *yoga*, does not falter. 2.

अरिष्टानि विशिष्टानि सर्वं वक्ष्यामि त्वं शृणु /
येषामालोकनान्मृत्युं निजं³ जानाति योगवित् // 3 //

*ariṣṭāni viśiṣṭāni sarvaṁ vakṣyāmi tvam śṛṇu /
yeṣāmālokanānmṛtyuṁ nijam jānāti yogavit // 3 //*

1.b-मन्यन्तः. 2.b-पुनर्योगी त्वं. 3.b-म्वयं.

Tr. Listen to the special indications of death that I am going to narrate from the study of which, ■ *yogī* knows the time of his death. 3.

Note: The *ariṣṭa* or the signs of approaching death are generally classified as *āntara* (internal), *bāhya* (external) and *svāpna* (related to dreams) (AR-28: 4933). 3.

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम् /
यो न पश्येत् न जीवेत् स नरः संवत्सरात् परम् // 4 //

*devamārgam dhruvaṁ śukraṁ somacchāyām-arundhatīm /
yo na paśyet sa jīvet sa naraḥ saṁvatsarāt param // 4 //*

Tr. A man, who does not see the path of the stars, *dhruva* (polar star), *śukra* (Venus), reflection of the moon and *arundhatī* (morning star), does not live more than one year. 4.

अरश्मिबिम्बं सूर्यस्य वह्नेश्चैवांशुमालिनः /
दृष्ट्वैकादशमासाच्च नरो नोर्ध्वं स जीवति // 5 //

*araśmibimbaṁ sūryasya vahneścaivāṁśumālīnaḥ /
dṛṣṭvaikādaśamāsācca naro nordhvaṁ sa jīvati // 5 //*

Tr. A man who does not see the rays of the luminous sun and fire does not live beyond eleven months. 5.

अद्यान्¹ मूत्रपुरीषं यः सुवर्णरजतं तथा /
प्रत्यक्षमथवा स्वप्ने जीवितं दशमासकम् // 6 //

*adyān mūtrapūriṣaṁ yaḥ suvarṇarajataṁ tathā /
pratyakṣam-athavā svapne jīvitam daśamāsakam // 6 //*

1.b-दृष्ट्वा. c. तान्त्वाम्.

Tr. One who consumes urine, faeces, gold or silver in a state of awakening or dream, lives only for ten months. 6.

दृष्ट्वा प्रेतपिशाचादीन् गन्धर्वनगराणि च /
सुवर्णवर्णवृक्षांश्च नवमासान् स जीवति // 7 //

*dr̥ṣṭvā pretapiśācādīn gandharvanagarāṇi ca /
suvarṇavarṇavṛkṣāṁśca navamāsān sa jīvati // 7 //*

Tr. One who perceives apparitions, demons, cities of *gandharvas* (semi-gods) and golden trees, lives for nine months. 7.

स्थूलः कृशः कृशः स्थूलो योऽकस्मादेव जायते /
प्रवृत्तिश्च¹ निवृत्तिश्च तस्यायुश्चाष्टमासिकम् // 8 //

*sthūlah kṛśaḥ kṛśaḥ sthūlo yo 'kasmādeva jāyate /
pravṛttiśca nivṛttiśca tasyāyuścāṣṭamāsikam // 8 //*

Tr. One who is fat suddenly becomes thin or vice versa or suddenly becomes interested or disinterested (in any object without ■ reason) lives for eight months. 8.

खण्डयेत् स्वापदः² पार्श्वि पादस्याग्रेऽथवा भवेत् /
पांशुकर्दमयोर्मध्ये सप्तमासान् स जीवति // 9 //

*khaṇḍayet svāpadaḥ pārṣṇi pādasyāgre 'thavā bhavet /
pāṁśu-karddamayor-madhye sapṭamāsān sa jīvati // 9 //*

Tr. If animals like dogs etc. interrupt by coming in front of the foot on the dust or mud, he lives for seven months. 9.

कपोतगृध्रो काकोलूकादयो वापि मूर्धनि /
निपतन्ति यदा³ जन्तोः⁴ षण्मासायुःप्रदर्शकः⁵ // 10 //

1.a-प्रकृत्याञ्च. 2.a-खण्डयेच्चापदः. c-खण्डयस्य पदं. 3.b-तदा. 4.c-कृष्णादयो वा खगोलीनं. 5.c-षण्मासान्मृत्युदर्शकः.

*kapotagr̥dhro kākolūkādayo vāpi mūrdhani /
nipatanti yadā jantoḥ ṣaṇmāsāyuh-pradarśakah // 10 //*

Tr. If pigeon, vulture, crow, owl or raven fall on the head of ■ person, it indicates that his life is for six months. 10.

हन्यते काकश्रेणिभिः पांशुवर्णेन वा नरः /
स्वच्छायां वान्यथा दृष्ट्वा चतुर्मासान् स जीवति // 11 //

*hanyate kākāśreṇibhiḥ pāṁśuvarṇena vā naraḥ /
svacchāyāṁ vānyathā dr̥ṣṭvā caturmāsān sa jīvati // 11 //*

Tr. A man who is attacked by a group of crows, gray in color and sees his distorted shadow remains alive for four months. 11.

अनभ्रां विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् /
पयसीन्द्रधनुर्वापि जीवितं द्वित्रिमासिकम् // 12 //

*anabhrāṁ vidyutam dr̥ṣṭvā dakṣiṇāṁ diśam-āśritām /
payasīndradhanur-vāpi jīvitam dvitrimāsikam // 12 //*

Tr. One lives for two or three months if he sees lightning without clouds in the southern direction or a rainbow in the water. 12.

श्रुतिपथं यदा शब्दो नाधिरोहति सर्वथा¹ /
कृष्णत्वं दन्तजिह्वायां त्रिपक्षे म्रियते ध्रुवम् // 13 //

*śrutipatham yadā śabdo nādhirohati sarvathā¹ /
kṛṣṇatvam dantajihvāyāṁ tripakṣe mriyate dhruvam // 13 //*

Tr. Death is inevitable in three fortnights, if one does not hear sound coming to the ear-path at all or teeth or tongue turning black. 13.

1.a-श्रुतिपथं वदेद्यस्य सर्वहिर्गन्धनाशनम्. 2.c-श्रुतिपथं वदेद्यस्तु सप्ताहेऽ गन्धनाशनम् / कृष्णत्वं दन्तजिह्वायां त्रिपञ्चाह्ने ध्रुवं म्रियेत्.

घृते तैले तथादर्शे तोये वा स्वात्मनो मुखम्¹ /
 यः पश्येद् द्विशिरस्कां तु मासादूर्ध्वं न जीवति // 14 //
ghṛte taile tathādarśe toyē vā svātmano mukham /
yaḥ paśyed dviśiraskāṃ tu māsād-ūrdhvaṃ na jīvati // 14 //

Tr. If one sees reflection of one's own body having two heads in *ghṛte*, oil, mirror or water, does not live for more than one month. 14.

इन्द्रियाणि न गृह्णीयुः स्वकीयान् विषयान् यदि /
 मामान्ते मरणं तस्य भविष्यति न संशयः // 15 //
indriyāṇi na grhṇīyuh svakīyān viṣayān yadi /
māsānte maraṇaṃ tasya bhaviṣyati na saṃśayaḥ // 15 //
 Tr. One undoubtedly passes away in one month, if one's sense organs do not perceive their respective objects. 15.

दर्पणे स्वात्मनः कायमास्यं² वा यो न पश्यति /
 मामान्ते मरणं तस्य भविष्यति न संशयः // 16 //
darpaṇe svātmanaḥ kāyam-āsyam vā yo na paśyati /
māsānte maraṇaṃ tasya bhaviṣyati na saṃśayaḥ // 16 //

Tr. One certainly will die in ■ month, if one does not see one's body or the face reflected in the mirror. 16.

जिह्वामूलो³ भवेत् स्थूलो⁴ रोमहर्षसमुद्गमे /
 मणिवन्धं वीक्ष्य स्थूलं म्रियते सार्धमासतः // 17 //
jihvāmūlo bhavet sthūlo romaharṣa-samudgame /
maṇibandham vīkṣya sthūlaṃ mriyate sārddhamāsataḥ // 17 //

1.a-भात्मनस्तनुम्. 2.b-मुखम्. 3.b-जिह्वामूलं. 4.b-स्थूलं.

Tr. One collapses in half a month if one experiences the base of the tongue turning fat at the time of goose flesh or a swollen wrist. 17.

यस्यास्ति शिथिला¹ गन्धो गात्रे² शवसमोऽपि वा³ /
 तस्यार्धमासके ज्ञेयं योगिनो⁴ नृप जीवितम् // 18 //
yasyāsti sadṛśo gandho gātre śavasamo'pi vā
tasyārdhamāsake jñeyaṃ yogino nṛpa jīvitam // 18 //

Tr. O king! One survives for half a month if one's own body becomes enfeebled or smells like that of a corpse. 18.

सेवकांश्च तथा भस्मभुजं स्यान्निर्जलां⁵ नदीम्⁶ /
 दृष्ट्वा स्वप्ने दशाहान्ते मृत्युरेकादशेऽहनि // 19 //
sevakāṃśca tathā bhasmabhujam syānnirjalāṃ nadīm /
dṛṣṭvā svapne daśāhānte mṛtyurekādaśe'hani // 19 //

Tr. One who dreams of servants, smeared with ashes and a river without water passes away on eleventh day. 19.

यत्र वै स्नातमात्रस्य⁷ कपोलमाशु⁸ शुष्यति /
 पिबतश्च जलं शोषो दशाहं सोऽपि जीवति // 20 //
yatra vai snātamātrasya kapolaṃ-āśu śuṣyati /
pibataśca jalam śoṣo daśāham so'pi jīvati // 20 //

Tr. On experiencing sudden dryness of the cheeks after the bath or dryness after drinking water, one survives only for ten days. 20.

1.a-मृदुलो. 2.b-गात्रं. 3.b-शवसमं यदा. 4.a-यो. 5.a-निर्जला. c-केशांगाराम्बुधो भस्म भुजो
 निर्जलां. 6.a-नदी. 7.b-स्नातमात्रेण. 8.b-चाशु.

यस्यापि हन्यते दृष्टिर्भूते रात्रौ दिवाथवा /
 स मृत्युं सप्तरात्रान्ते पुमान् प्राप्नोत्यसंशयम् // 21 //
yasyāpi hanyate dṛṣṭir-bhūte rātrau divāthavā /
sa mṛtyum saptarātrānte pumān prāpnotyasamśayam // 21 //

Tr. One certainly meets death after seven nights when one loses the eyesight during day or night. 21.

उष्णं यस्य शरीरार्धमर्द्धं चापि च शीतलम् /
 कर्णश्रुतिविनाशो वा सप्तरात्रे मरिष्यति // 22 //
uṣṇam yasya śarīrārdham-arddham cāpi ca śītalam /
karnaśruti-vināśo vā saptarātre mariṣyati // 22 //

Tr. On experiencing one side of the body hot and the other side cold or total loss of hearing, one meets death after seven nights. 22.

लोहदण्डधरं ह्रस्वं¹ कृष्णवस्त्रपरिच्छदम् /
 स्वप्ने प्रापद्यतस्तस्य त्रिरात्रे² मरणं³ भवेत् // 23 //
lohadanḍadharam hrasvaṁ kṛṣṇavastra-paricchadam /
svapne prāpadyatas-tasya trirātre maraṇam bhavet // 23 //

Tr. One expires on the third night after dreaming of a dwarf holding an iron rod and wearing black clothes. 23.

अभितो⁴ मारुतो यस्य मर्मस्थानानि कृन्तति /
 नो हर्षत्यम्बुसंस्पर्शं⁵ तस्य मृत्युरुपस्थितः // 24 //
abhito māruto yasya marmasthānāni kṛntati /
no harṣatyambusaṁsparśam tasya mṛtyurupasthitah // 24 //

1.b-दृष्ट्वा. c-हृत्पादनवशुष्यति. 2.a-त्रिरात्रा. 3.a-मरणे. 4.a-अभिन्यो. c-सभिन्नो. 5.b-न गोपाञ्चहर्षो स्तम्.

Tr. Death is immediate for the one who finds that all the vital points are completely eroded by the *māruta* (*prāṇa*) and who does not experience shivering by touching water. 24.

ऋक्ष¹वानरयुग्मस्य² गायन्यो दक्षिणां दिशम् /
 स्वप्ने प्रयाति तस्यापि मृत्युकाल उपस्थितिः // 25 //
ṛkṣavānara-yugmasya gāyanyo dakṣiṇām diśam /
svapne prayāti tasyāpi mṛtyukāla upasthitiḥ // 25 //

Tr. One faces immediate death who dreams of a pair of bears and monkeys singing in the southern direction. 25.

रक्ताम्बरधरां³ दृष्ट्वा गायन्तीं हसन्तीं च ताम् /
 दक्षदिशान्तरे नारीं स्वप्ने पश्यन्न जीवति // 26 //
raktāmbaradharāṁ dṛṣṭvā gāyantīm hasantīm ca tām /
dakṣadiśāntare nārīm svapne paśyanna jīvati // 26 //

Tr. After dreaming of a woman wearing red clothes either singing or laughing in the southern direction, one does not live. 26.

स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रामते⁴ पुनः /
 जलप्रवेशादपि वा तदन्तं तस्य जीवितम् // 27 //
svapne 'gniṁ praviśedyastu na ca niṣkrāmate punaḥ /
jalapraveśādapi vā tadantaṁ tasya jīvitam // 27 //

Tr. On dreaming of one's own self entering into fire or water and not coming out, one expires immediately. 27.

आपादमस्तकतलाद्यस्तु निमग्नः⁵ पंकसागरे /
 स्वप्ने पश्यन् आत्मानं स सद्यो म्रियते तु वै⁶ // 28 //

1.b-ऋक्षो. 2.b-काकस्य. 3.c-रक्तकृष्णाम्बरधरा. 4.a-निष्क्रमते. c-स्वप्नेऽग्निं प्रवेशेत् यास्तु निष्क्रमते पुनः. 5.a-निमग्नः. 6.b-धुलम्.

āpādamastakatalādyastu nimagnah pañkasāgare /
svapne paśyanya ātmānam sa sadyo mriyate tu vai // 28 //

Tr. One meets with immediate death after dreaming one's own self sunk into the sea of mud from head to toes. 28.

करालैर्विकटैरुक्षैः¹ पुरुषैरुद्यतायुधैः /
पाषाणैस्ताडितः स्वप्ने सद्यो मृत्युरुपस्थितः² // 29 //
karālair-vikṭairukṣaiḥ puruṣair-udyatāyudhaiḥ /
pāṣāṇaistāḍitaḥ svapne sadyo mṛtyur-upasthitaḥ // 29 //

Tr. People who in the dream state see themselves being chased by rough and horrifying men with arms and throwing stones and making fangs of teeth, face death right away. 29.

यस्य वै भुक्तमात्रस्य हृदयं पीडयेत् क्षुधा /
जायते दन्तघर्षश्च³ स गतायुर्न संशयः // 30 //
yasya vai bhuktamātrasya hṛdayaṃ pīdayet kṣudhā /
jāyate dantaḥgarṣaśca sa gatāyur-na saṁśayaḥ // 30 //

Tr. One certainly has exhausted life, who experiences pain in the heart or brushing of the teeth immediately after consuming food. 30.

दीपादिगन्धनो चेति स्वप्नेऽस्या हि तथा निशि⁴ /
नात्मानं परनेत्रस्य⁵ वीक्ष्यते नो स जीवति // 31 //
dīpādigandhano ceti svapne'syā hi tathā niśi /
nātmānam paraneṭrasya vīkṣyate no sa jīvati // 31 //

1.b-कुम्भितैरुक्षैः. 2.a-मृत्युर्न वे नृणां. 3.a-दन्तहर्षश्च. 4.b-जात्यन्धमन्धसामान्यं स्वप्ने वाप्यथवा दिने. c-दीपादिगन्धं नो चेति स्वप्नेऽस्मिन् तथा निशि. 5.b-स्वात्मानं परनेत्राभ्यां.

Tr. One does not live who does not get the smell of a lamp in dream in the night and also does not see the reflection of his own image in others eye. 31.

शक्रायुधं¹ चार्धरात्रे दिवाग्रहगणं तथा /
दृष्ट्वा मन्येत संक्षीणमात्मनो जीवितं नरः // 32 //
śaktyāyudhaṃ cārdharātre divāgrahagaṇaṃ tathā /
dṛṣṭvā manyeta saṁkṣīṇam-ātmano jīvitaṃ naraḥ // 32 //

Tr. A man should know that life has exhausted who sees the weapon of *indra* (thunder bolt) at midnight and the planets in the day time. 32.

नासिका वक्रतामेति कर्णयोर्नमनं² तथा /
नेत्रं च वामं भवति यस्य तस्यायुरुदगतम्³ // 33 //
nāsikā vakratāmeti karṇayor-namanaṃ tathā /
netraṃ ca vāmaṃ bhavati yasya tasyāyurudgatam // 33 //

Tr. Life has come to an end for the one who sees his nose twisted, ears bending and the eyes squinting to the left. 33.

आरक्ततामेति मुखं जिह्वा वाप्यसिता भवेत् /
तदा प्राज्ञो विजानीयान्मृत्युमासन्नमागतम्⁴ // 34 //
āraktatāmeti mukhaṃ jihvā vāpyasitā bhavet /
tadā prājñō vijānīyān-mṛtyum-āsannaṃ-āgataṃ // 34 //

Tr. A wise learns that the death is at the doorstep whose mouth has turned red and the tongue black. 34.

1.b-शक्रायुधं. 2.a-नमनोन्मत्तं. 3.b-स गतायुर्न संशयः. 4.b-आसन्नं मृत्युमंगमं.

यस्य कृष्णपरा¹ जिह्वा पदमाकारं तु वै मुखम् /
गण्डं वा पिण्डिका रक्ता² तदन्तं तस्य जीवितम् // 35 //
yasya kṛṣṇaparā jihvā padmākāraṁ tu vai mukham /
gaṇḍaṁ vā piṇḍikā raktā tadantaṁ tasya jīvitam // 35 //

Tr. One's life diminished, whose tongue has turned black, mouth has shaped up like a lotus and cheek and calf have become red. 35.

उष्ट्रासनयानेन³ यः स्वप्ने दक्षिणां दिशम् /⁴
न पश्येच्चक्षुषो ज्योतिर्यश्च सोऽपि न जीवति // 36 //⁵
uṣṭrāsanayānena yaḥ svapne dakṣiṇāṁ diśam /
na paśyec-caḥkṣuṣo jyotir-yaśca so'pi na jīvati // 36 //

Tr. In the dream state one who finds himself seated on a camel's carriage (cart) going in the southern direction and whose eyes do not shine, does not live. 36.

नग्नं क्षपणकं स्वप्ने हसन्तं नृत्यतत्परम् /
एकं च लक्षं विभ्रासां विद्यान्मृत्युमुपस्थिताम्⁶ // 37 //
nagnaṁ kṣapaṇakaṁ svapne hasantaṁ nṛtyatatparam /
ekaṁ ca lakṣaṁ vibhrāsāṁ vidyān-mṛtyum-upasthitām // 37 //

Tr. One can know that death has arrived when he dreams a naked mendicant laughing and dancing and reflecting a flood of light. 37.

1.b-कृष्णा परा. 2.b-वापि तथा रक्तं. 3.b-उष्ट्रासनं समारूढो. c-उष्ट्रासनाभयानेन. 4.c-पिण्डिका कर्णो निर्घोषं न शृणोत्यात्मसम्पत्तम्. 5.c-प्रयाति तं विजानीयात् सद्यो मृत्युर्भवेन्नृणाम्. 6.a-उपस्थितम्. b-एकं च चञ्चलं विद्यान्मृत्युमाशङ्कन्संस्थितम्.

पततो यस्य वै गर्ते स्वप्ने दारु पिधीयते¹ /
नतो तिष्ठति यः स्वप्ने² तदन्तं तस्य जीवितम् // 38 //
palato yasya vai garte svapne dāru pidhīyate /
nato tiṣṭhati yaḥ svapne tadantaṁ tasya jīvitam // 38 //

Tr. One does not live when he dreams himself falling down in a pit and getting covered by wooden plank or bending forward. 38.

ऊर्ध्वं च दृष्टिः³ न च सम्प्रतिष्ठा
रक्ता पुनः सम्परिवर्तमानाः /
मुखस्य चोष्मा सुषिरा च नाभिः
शंसन्ति पुंसामपरं शरीरम् // 39 //
ūrdhvaṁ ca dṛṣṭiḥ na ca sampratiṣṭhā
raktā punaḥ samparivartamānāḥ /
mukhasya coṣmā suṣirā ca nābhiḥ
śaṁsanti puṁsām-aparaṁ śārīram // 39 //

Tr. The body of a person perishes to take up another when one can not raise and fix the eyes upwards and the eyes are red and unsteady, the mouth becomes dry and the depression in the navel increases. 39.

स्ववस्त्रममलं शुक्लं रक्तं पश्यन् यथा⁴ सितम् /
पुमान् स मृत्युमाप्नोति गतायुस्तं विनिर्दिशेत् // 40 //
svavastram-amalaṁ śuklaṁ raktaṁ paśyan yathāśitam /
pumān sa mṛtyum-āpnoti gatāyustaṁ vinirdiśet // 40 //

Tr. A person has exhausted the life span and faces death when he sees his white cloth turning red or red cloth turning white. 40.

1.b-पादो समीक्षते. c-स्वप्ने द्वारं पिधीयते. 2.b-न ततो तिष्ठते यस्तु. c-न चोत्तिष्ठते स्वाप्नात्. 3.b-दृष्टिः. 4.b-तथा.

स्वभावविपरीतं च प्रकृतेश्च विपर्ययम् /
 कथयन्ति मनुष्याणां समासन्नं यमान्तिकम् // 41 //
svabhāvaviparītaṃ ca prakṛteśca viparyayam /
kathayanti manuṣyāṇāṃ samāsannaṃ yamāntikam // 41 //

Tr. It is said that the death has arrived for the man who behaves against his habit or whose nature has become distorted. 41.

योगिनां ज्ञानविदुषामन्येषां च महात्मनाम् /
 प्राप्ते काले तु पुरुषैस्तद्विज्ञेयं विचक्षणैः¹ // 42 //
yogināṃ jñānaviduṣām-anyaṣām ca mahātmanām /
prāpte kāle tu puruṣais-tadvijñeyam vicakṣaṇaiḥ // 42 //

Tr. The *yogīs*, the eminent scholars and other great persons, thus should know when the time to pass away has approached near. 42.

Note: All the signs of approaching death described in this chapter are also found mentioned in AR (28: 4931-4969). These are also available in HP(J) (MS No. 9732-56, RORI, Jodhpur. 42.

इति श्रीसहजानन्दरान्तानचिन्तामणिस्वात्मारामविरचितया
 श्रीहठप्रदीपिकायां नवमोपदेशः // 9 //

iti śrī-sahajānanda-santānacintāmaṇi-svātmārāma-
viracitāyāṃ śrī-hāthapradīpikāyāṃ navamopadeśaḥ // 9 //

Thus (ends) the ninth chapter of *hāthapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* // 9 //

1. दुःख-यत्ने न कालपुरुष मृतिस्तदा विचक्षणैः.

अथ विदेहमुक्तिः¹ -

पूर्वाह्ने वापराह्ने वा मध्याह्ने वापरे क्वचित्² /
 यत्र वा रजनीभावस्तच्चारिष्टं³ निरीक्षयेत् // 1 //

atha vidēha-muktiḥ:-

pūrvāhne vāparāhne vā madhyāhne vāpare kvacit /
yatra vā rajanībhāvas-taccāriṣṭam nirīkṣayet // 1 //

Tr. One should know the signs of death in the morning, noon, afternoon, in the darkness or at any time of the day. 1.

विनिश्चित्यायनं⁴ कालं तिष्ठेद्योगपरायणः⁵ /
 बुद्ध्या निरुध्य द्वाराणि सदा⁶ मीलितलोचनः // 2 //
 न्यासतः सुप्रसन्नात्मा निर्वन्द्वो विजितेन्द्रियः /
 कुरुते युक्तकर्माणि⁷ नित्यनैमित्तिकानि च // 3 //
vinīṣṭītyāyanam kālam tiṣṭhed-yogaparāyaṇaḥ /
budhyā nirudhya dvārāṇi sadā mīlitalocanaḥ // 2 //
nyāsataḥ suprasannātmā nirdvandvo vijitendriyaḥ /
kurute yuktakarmāṇi nitya-naimittikāni ca // 3 //

Tr. Deciding the time of summer solstice (*uttarāyana*) and remaining devoted to *yoga*, one should restrain the senses and close the eyes, to perform the prescribed daily and occasional (*naimittika*) observances without conflict and with cheerful mind. 2-3.

1.a-विदेहमुक्तिः. 2.c-ततस्त्वाभ्यन्तरे चिह्ने वा बाह्ये वा कालसूचकैः / विनिश्चित्यात्मनः कालमन्यः वा परमार्थवित् / विनिश्चित्यात्मनः कालं बाह्याभ्यन्तरलक्षणैः // 3.a-भव सदा रिष्ट. 4.a-त्यायनः. 5.a-बाह्याभ्यन्तरलक्षणैः. 6.a-न च. 7.b-श्रमकर्माणि.

Note: The word *ayana* means the progress of the sun to the north or the south of the equator. Thus there are two *ayanas*—*uttarāyana* and *dakṣiṇāyana*. *uttarāyana* is considered to be auspicious period during which ■ *yogī* leaves his body.

nitya karmas are the actions performed daily for which no merits are earned, but if they are not done, one gets demerits. *naimittika karmas* are actions prescribed to be done on particular occasions, for which one does not earn merits but if not done one gets demerits. 2.

योगेन पदमात्मानं¹ गुहायां प्राप्य चेतसा /
तारके जयते² नित्यं जितासुः कामवर्जितः // 4 //

yogena padam-ātmānam guhāyām prāpya cetasā /
tārake jayate nityam jītāsuh kāmavarjitah // 4 //

Tr. On controlling the *prāṇa* and desires, one realizes the Self at the core of the heart through the practice of *yoga* and ever enjoys the *tāraka* (Blissful State of *brahma*). 4.

जपेच्च तारकं³ ब्रह्म निष्कामश्चाच्युतप्रियः /
रात्रिभागे तथैवाहिनि योगं युञ्जीत तत्त्ववित् // 5 //

japecca tārakam brahma niṣkāmaścācyutapriyaḥ /
rātribhāge tathāivāhni yogam yuñjīta tatvavit // 5 //

Tr. An aspirant who is dear to *acyuta* (the Supreme Conscious Being) should engage in *yoga* by chanting *pranava* day and night leaving all the cravings. 5.

मुक्तासने⁴ सनारुह्य⁵ समकायशिरोधरः /
नासागे⁶ दृष्टिरेकाकी⁷ जपेदोकारमक्षरम् // 6 //

1.c-यमात्मानं. 2.b-तारकयति. c-ओंकांश्च यजेन्नित्यं. 3. gss-तारकं तप्ते. 4.a-युक्तासने. 5.b-गनामाद्य. 6.b-नासागं. 7.gss-नासागदृष्टिरेकाकी.

muktāsane samāruhya samakāyaśirodharah /
nāsāgre dṛṣṭirekāki japedomkāram-akṣaram // 6 //

Tr. Adopting *muktāsana* and keeping the body erect one should gaze at the tip of the nose and should recite 'OM' with concentration. 6.

भूर्भुवःस्वरिमे लोकाश्चन्द्रसूर्याग्निदेवताः /
यस्य मात्रासु तिष्ठन्ति तत्परं ज्योतिरोमिति // 7 //

bhūr-bhuvah-svarime lokāścandrasūryāgni-devatāḥ /
yasya mātṛāsu tiṣṭhanti tatparam jyotiromiti // 7 //

Tr. The three *mātrās* of the syllable 'OM', which is effulgent, represent the three worlds (*bhūh*, *bhuvah* and *svah*) presided over by the deities—moon, sun and fire respectively. 7.

अकारश्च उकारश्च¹ मकारो बिन्दुसंज्ञकः /
त्रिधा मात्रा स्थिता यत्र तत्परं ज्योतिरोमिति // 8 //

akāraśca ukāraśca makāro bindusañjakaḥ /
tridhā mātṛā sthitā yatra tatparam jyotiromiti // 8 //

Tr. The Supreme *mantra* 'OM', which is effulgent, further represents the three *mātrās*—'a', 'u' and 'ma' along with *bindu*. 8.

त्रयः कालास्त्रयो वेदास्त्रयो देवास्त्रयोऽग्नयः /
त्रयो लोकाः स्थिता यत्र तत्परं ज्योतिरोमिति // 9 //

trayaḥ kālās-trayo vedās-trayo devās-trayo 'gnayaḥ /
trayo lokāḥ sthitā yatra tatparam jyotiromiti // 9 //

Tr. The Supreme *mantra* 'OM', which is effulgent, stands for the triads of time, *vedas*, *agnis* (fires) and regions. 9.

1.b-त्रयोकारे.

Note: Past, present and future are the three *kālas* (times) referred to here. Three *vedas* are *ṛk*, *yajuh* and *sāman*. Three *devas* are *brahmā*, *viṣṇu* and *maheśvara* and three *lokas* are *svarga* (heaven), *prthivī* (earth) and *pātāla* (lower region under the earth). 9.

इच्छा क्रिया तथा ज्ञानं ब्राह्मी रौद्री च वैष्णवी /
त्रिधा शक्तिः स्थिता यत्र तत्परं ज्योतिरोमिति // 10 //

icchā kriyā tathā jñānaṁ brāhmī raudrī ca vaiṣṇavī /
tridhā śaktiḥ sthitā yatra tatparam jyotiromiti // 10 //

Tr. The Supreme *mantra* 'OM', which is effulgent, represents *icchā-śakti* (desire), *kriyā-śakti* (action) and *jñāna-śakti* (knowledge) which are respectively *brāhmī*, *raudrī* and *vaiṣṇavī śakti* in nature. 10.

शुचिर्वाप्यशुचिर्वापि यो जपेत् प्रभवं सदा /
न स लिप्यति योगेन पद्मपत्रमिवाम्भसा // 11 //

śucir-vāpyaśucirvāpi yo japet prabhavaṁ sadā /
na sa lipyati yogena padmapatram-ivāmbhasā // 11 //

Tr. One, who always recites 'OM' irrespective of being clean or unclean, will not be affected through contact like a lotus in water. 11.

वचसा च जपेद्विद्वांश्चक्षुषा च समभ्यसेत् /
मनसा संस्मरेन्नित्यं तत्परं ज्योतिरोमिति // 12 //

vacasā ca japed-vidvāṁcakṣuṣā ca samabhyaset /
manasā saṁsmaren-nityaṁ tatparam jyotiromiti // 12 //

Tr. A wise should always chant the Supreme (*mantra*) 'OM', the light of the Supreme Spirit, verbally, keeping the gaze (between the eyebrows) with a concentrated mind. 12.

विदेहमुक्तये ज्ञानी त्यक्त्वा मरणजं ध्रुवम् /
बद्धपद्मासनो धीमान् समसंस्थानकन्धरः // 13 //

videhamuktaye jñānī tyaktvā maraṇajam dhruvam /
baddhapadmāsano dhīmān samasamsthānakandharah // 13 //

Tr. The wise who has controlled the mind (*dhī*), should adopt *padmāsana* by keeping the body firm and erect, to attain *videha-mukti* relinquishing the fear of unavoidable death. 13.

Note: There are two kinds of liberations. One is called *jīvanmukti* and the other is *videhamukti*. *jīvanmukti* is a state in which ■ *yogī* performs his duties unattached with joy or sorrow. When his body is destroyed in course of time he attains *videhamukti*. The term *videha* means 'without body'. 13.

निरुध्य प्राणापानौ च दन्तैर्दन्तांश्च संस्पृशन् /
प्राणवायुसमक्षेपैः¹ संक्षिप्तो हृदयाम्बुजे // 14 //

nirudhya prāṇāpānau ca dantair-dantāṁśca saṁspṛśan /
prāṇavāyu-samakṣepaiḥ saṁkṣipto hrdayāmbuje // 14 //

Tr. Keep the teeth together, contract the *prāṇa* and *apāna* (through *kumbhaka*) in the lotus of the heart. 14.

Note: Most of the readings and also in other texts the phrase 'dantair-dantān-asamspṛśan' occurs, which has altogether opposite meaning. It means without touching the teeth together. 14.

ओंकारं तु धनुः कृत्वा गुणं सत्त्वं² नियोजयेत् /
आत्मानं प्राणमासाद्य³ वृतो भूतेन्द्रियादिभिः // 15 //

दशद्वाराणि संयम्य जपेदोंकारमुत्तमम् /⁴
षट्त्रिंशद्भिः सहयुतः परमात्मनि लीयते // 16 //

1b-कुम्भकाद्यैः. c-प्राणवायुसमक्षेपैः. 2.a-मत्तं. 3.a-तवात्मा नववाणोऽपि. c-तत्रात्मा रमणोऽपि वृतो.
4.a-दशद्वारं मार्गणत् पत्रं अं पाप्य ततः परम्. c-दशमद्वारमार्गेण मोक्षं प्राप्य ततः परम्.

*omkāraṃ tu dhanuḥ kṛtvā guṇaṃ satvaṃ niyojayet /
ātmānaṃ prāṇaṃ-āsādyā vṛto bhūṭendriyādibhiḥ // 15 //
daśadvārāṇi samyamya japed-omkāraṃ-uttamaṃ /
ṣaṭtriṃśadbhiḥ sahayutaḥ paramātmāni līyate // 16 //*

Tr. Making 'OM' as a bow, making the *satva* (*guṇa*) as string and aiming at *ātman* with *prāṇa* as the arrow, the devoted aspirant (of *yoga*), by bringing control of *bhūtas* and *indriyas* together. Controlling the ten openings, along with thirty-six *talvas* and reciting the Supreme OM, one should merge in *paramātmā*. 15-16.

Note: The ten openings are—two eyes, two ears, two nostrils, one mouth, anus, generative organ and *brahma-randhra*.

In regard to the science of Cosmic principle, *talvas* mark different stages of evolutions. According to *śaivas* there are 36 *talvas*. According to *vaiṣṇavas* 32 and according to *sāṃkhya* 25. All these *talvas* ultimately merge into the *paramātmā*. 16.

एतद्धि¹ परम आकाशमतीन्द्रियमगोचरम् //
यत्तु ध्यानेनाख्यातुं शक्यते² न च वस्तुतः // 17 //
etaddhi parama ākāśam-atīndriyam-agocaram //
yattu dhyānēnākhyātum śakyate na ca vastutaḥ // 17 //

Tr. The realization of the Supreme Self in the form of space is beyond the scope of the senses. This can only be realized in the state of *dhyāna* and can not be related through words. 17.

1.a-न ता. 2.a-शक्यते.

अथ जीवन्मुक्तिः¹ --

जीवन्मुक्तः स्वदेहोऽहं विचरामि जगत्त्रये /
इति सज्जायते वाञ्छा योगिनस्तं निबोधयेत् // 18 //

atha jīvanmuktiḥ—

*jīvanmuktaḥ svadeho 'haṃ vicarāmi jagat-traye /
iti sañjāyate vāñchā yoginastam nibodhayet // 18 //*

Tr. "Having become *jīvanmukta* (liberated during life) I travel in the three worlds". When such a desire arises, the *yogī* should be awakened and brought to consciousness. 18.

शरीरं नो त्यजेदेव कालः कस्यापि कुत्रचित् /
अन्तः² शरीररक्षार्थं यत्नः कार्यस्तु योगिना // 19 //
*śarīraṃ no tyajedeva kālaḥ kasyāpi kutracit /
antaḥśarīra-rakṣārthaṃ yatnaḥ kāryastu yoginā // 19 //*

Tr. The loss of the gross body is inevitable. But one should try to protect the subtle body (*sūkṣma-śarīra*). 19.

सततं योगिभिर्यत्नादरिष्टानां विचारणम् /
कर्तव्यं येन कालोऽसौ ह्ययं गच्छति निष्फलः³ // 20 //
*sataṃ yogibhir yatnād ariṣṭānāṃ vicāraṇam /
kartavyaṃ yena kālo 'sau hyayaṃ gacchati niṣphalaḥ // 20 //*

Tr. The *yogīs* should always try to identify the signs of death, so that he can evade death. 21.

ज्ञात्वा कालं च तं सम्यक् लयस्थानं समाश्रितः /
युज्जीत योगं कालस्तु यथासौ जायते फलः // 21 //

1.a-जीवन्मुक्तः. 2.b-ततः. 3.a-सौ ज्ञातो हन्ति बलान्वितः.

*jñātvā kālaṃ ca taṃ samyak layasthānaṃ samāśritāḥ |
yuñjīta yogaṃ kālastu yathāsau jāyate phalaḥ || 21 ||*

Tr. After knowing the time (of death) and resorting to the *laya-sthāna* (*brahma-sthāna*), one should devote to *yoga* so that time is properly utilized. 21.

*बद्धसिद्धासनो देहं पूरयेत् प्राणवायुना /
कृत्वा दण्डस्थिरं बुध्या दशद्वाराणि रोधयेत् || 22 ||
baddhasiddhāsano dehaṃ pūrayet prāṇavāyunā |
kṛtvā daṇḍasthiram budhyā daśadvārāṇi rodhayet || 22 ||*

Tr. Sitting in *siddhāsana* and keeping the trunk erect, one should fill up the body with *prāṇa-vāyu* and close the ten openings with concentrated mind. 22.

*बन्धयेत् खेचरीं मुद्रां ग्रीवायां च जलन्धरम् /
अपान¹मूलबन्धं च उड्डियानं तथोदरे || 23 ||
bandhayet khecarīm mudrām grīvāyām ca jalandharam |
apānamūlabandhaṃ ca uḍḍiyānaṃ tathodare || 23 ||*

Tr. Thereafter one should adopt *khecarī mudrā* and *jalandhara bandha* in the throat, *mūlabandha* to control *apāna* and *uḍḍiyāna bandha* in the abdomen, 23.

*उत्थाप्य भुजगीं शक्तिं मूलाद्वतैरधःस्थिताम् /
गुप्सुमन्तर्गतां पञ्चचक्राणां नन्दिनी² शिवाम् || 24 ||
utthāpya bhujaḡīm śaktiṃ mūlādvatāir-adhaḥsthitām |
suṣumnāntargatām pañcacakrāṇām nandinīm śivām || 24 ||*

1.h-अपानं. 2.c-मेदिनीम्.

Tr. Raise the *kundalinī* located below, stimulate *mūlādhāra* and the *apāna-vāyu*, causing *kundalinī* to enter into *suṣumnā* by piercing the five *cakras*. 24.

*बन्धं कृत्वाश्रयं नीत्वा यान्ति बुद्धिनियोजिताम् /
सहस्रदलपद्मस्थां शिवलीलां विचिन्तयेत् || 25 ||
bandham kṛtvāśrayaṃ nītvā yānti buddhinyojitām |
sahasradala-padmaṣṭhām śivalīlām vicintayet || 25 ||*

Tr. After adopting the *bandha*, one should wisely raise (the *kundalinī*) to the lotus of thousand petals and meditate on the play of *śiva*. 25.

*तथा सार्द्धं ततो योगी शिवेनैकात्मतां व्रजेत् /
परमानन्दपरो भूत्वा प्रवृत्तिमपि¹ सन्त्यजेत् || 26 ||
tayā sārddham tato yogī śivenaikātmataṃ vrajet |
paramānandaparo bhūtvā pravṛttimapi santyajet || 26 ||*

Tr. Thus, the *yogī* becomes united with *śiva* and shunning all the activities enjoys the Supreme Bliss. 26.

*ततस्त्यक्त²मनोऽभ्यासमहम्भावविवर्जितः³ /
सर्वाङ्गकल्पनाहीनं कथं कालो जयेत तम्⁴ || 27 ||
tatas-tyaktamano 'bhyāsam-ahambhāvavivarjitaḥ |
sarvāṅgakalpanāhīnaṃ katham kālo jayeta tam || 27 ||*

Tr. He, moreover, gives up all the mental constructions, ego consciousness and becomes devoid of every idea. How can *kāla* win over him ? 27.

1.a-विवर्तिनम्. 2.a-लक्ष. gss-लक्ष्य. 3.gss-विवर्जितम्. 4.c-न हन्ति तम्.

स एव कालः स शिवः स सर्वो नापि किञ्चन /
 कः केन हन्यते तत्र म्रियते वापि कश्चन // 28 //
sa eva kālaḥ sa śivaḥ sa sarvo nāpi kiñcana /
kaḥ kena hanyate tatra mriyate vāpi kaścana // 28 //

Tr. He himself is *kāla*, *śiva*, all-pervading and at the same time a non-entity. Thus who can kill him and with what? 28.

ततो व्यतीते समये कालस्य भ्रान्तिरूपिणम्¹ /
 योगी सुप्तोत्थित एव² बोधं याति निबोधत³ // 29 //
tato vyatīte samaye kālasya bhrāntirūpiṇam /
yogī suptotthita eva bodham yāti nibodhata // 29 //

Tr. It should be understood, when the time (of death) passes out. The *yogī* dispels the illusion of time like a person coming out of slumber and attains wisdom. 29.

एवं सिद्धो भवेद्योगी वञ्चयित्वा विधानतः /
 कालं कलितसंसारं पौरुषेणाद्भुतेन हि⁴ // 30 //
evam siddho bhavedyogī vañcayitvā vidhānataḥ /
kālam kalitasamsāram pauruṣeṇādbhutena hi // 30 //

Tr. Thus the *yogī* through exceptional endeavour systematically defeats the world governed by *kāla* and becomes a *siddha*. 30.

तत्रापि भवने⁵ योगी विहरत्येक एव सः /
 पश्यन् संसारवैचित्र्यं स्वेच्छया निरहंकृतिः // 31 //
tatrāpi bhavane⁵ yogī viharatyeka eva saḥ /
pśyan saṁsāra-vaiścīryaṁ svecchayā nirahāṅkṛtiḥ // 31 //

1.b-भ्रान्तिचिन्तनः. gss—भ्रान्तिरूपितम्. 2.gss-इव. 3.gss-निबोधतः. 4.b-तु. gss-च. 5.c-तत्र भवने.

tatrāpi bhavane yogī viharatyeka eva saḥ /
paśyan saṁsāra-vaiścīryaṁ svecchayā nirahāṅkṛtiḥ // 31 //
 Tr. The *yogī*, shredding ego, moves alone at will in the three worlds and sees the diversities of the world. 31.

द्वाराणां¹ नवकं निरुध्य² मरुतं³ पीत्वा⁴ दृढं धारितम् /
 नीत्वाकाशमपानवह्निसहितं शक्त्या समुच्चालितम्⁵ //
 आत्मध्यानयुतस्त्वनेन विधिना विन्यस्य⁶ मूर्ध्नि ध्रुवम् /
 यावत्तिष्ठति तावदेव मरुतां संधेन संस्तूयते⁷ // 32 //
dvārāṇāṁ navakaṁ nirudhya marutaṁ
pītvā dṛḍhaṁ dhāritam /
nītvākāśam-apānavahnīsahitaṁ
śaktyā samuccālitam //
ātmadhyānayutastvanena vidhinā
vinyasya mūrdhni dhruvam /
yāvattiṣṭhati tāvadeva marutāṁ
saṅghena saṁstūyate // 32 //

Tr. Controlling all the nine openings, inhale air and retain it firmly, raise the *prāṇa* along with *apāna* and *vahni* (*kundalī*) to *ākāśa*, driving the *śakti* (*kundalī*) with *prāṇa* to *brahma-randhra*, while contemplating on the Supreme Self. As long as one maintains such a state, one is highly praised by the gods. 32.

पिंगलाकुररः सर्पः पेषस्कारी⁸ च कीटकः /
 इषुकारः कुमारी च षडेते गुरवो मताः // 33 //
piṅgalākurarah sarpah peṣaskārī ca kīṭakah /
iṣukārah kumārī ca ṣaḍete guravo matāḥ // 33 //

1.b-द्वाराण्येव. 2.a,b-द्वाराणां निरुध्य. 3.b-तं मरुतं. 4.a-नीत्वा. 5.b-समुच्चालितं. 6.a-विन्यस्य. b-मिद्धो हि. 7.a-मन्त्रेण स्तूयते. 8.b-सर्पपेशस्कारी.

Tr. *piṅgalā* (name of a prostitute), *kurara* (a type of deer), snake, miller, insect, maker of a bow and a virgin — these are widely accepted gurus (of *dattātreya*). 33.

Note: Here six types of teachers are mentioned, which are included in the 24 *gurus* of *dattātreya*.

Although the verse refers to six *gurus*, actually seven *gurus* have been mentioned. 33.

गुरुपदेशविषयमालोक्याखिलपद्धतिम्¹ /
तस्मान्निवेशिते² यस्तु योगी सिद्धिमुपाप्नुते³ // 34 //
gurūpadeśaviṣayam-ālokyākhila-paddhatim /
tasmānniveśite yastu yogī siddhim-upāṣṇute // 34 //

Tr. A *yogī*, who devotedly follows the instructions of the *guru*, after practising the entire technique, attains success. 34.

दृष्टिः स्थिरा यस्य विनापि दृश्यं
वायुः स्थिरो यस्य विना प्रयत्नम् /
चित्तं स्थिरं यस्य विनावलम्बं
स एव योगी सद्गुरुः⁴ स सेव्यः // 35 //
dr̥ṣṭiḥ sthīrā yasya vināpi dr̥śyam
vāyuh sthīro yasya vinā prayatnam /
cittam sthīram yasya vināvalambam
sa eva yogī sadguruḥ sa sevyaḥ // 35 //

Tr. A *yogī* is considered a *sad-guru*, whose gaze is fixed without seeing an object, *vāyu* is stable without an effort and the mind becomes steady without the object of concentration. Such a *guru* should be accepted. 35.

1.a-कायलीम्. 2.a-नया निवेशयन्ते. 3.b-अवाप्नुयात्. 4.gss-म गुरुः.

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमध्यगः /
न यस्य वायुर्वहति स मुक्तो नात्र संशयः // 36 //
praveśe nirgame vāme dakṣiṇe cordhvamadhyagaḥ /
na yasya vāyur-vahati sa mukto nātra saṁśayaḥ // 36 //

Tr. One is undoubtedly considered liberated whose *prāṇa* does not move during inhalation or exhalation through left or right nostril, or even upwards or in the center. 36.

सर्वे हठलयाभ्यासा राजयोगस्य सिद्धये /
राजयोगं समाखटः पुरुषः कालवञ्चकः // 37 //
sarve haṭhalayābhyāsā rājayogasya siddhaye /
rājayogaṁ samākhṛdḥ puruṣaḥ kālavañcakaḥ // 37 //

Tr. All the *haṭha* and *laya* practices are meant for accomplishment of *rāja-yoga*. On attaining *rāja-yoga*, a person transcends *kāla*. 37.

Note: A *yogī* in the state of *samādhi* can only transcend the death. 37.

इडायां¹ पिंगलायां च चरतश्चन्द्रभास्करो /
चन्द्रस्तामस इत्युक्तः सूर्यो राजसमुच्यते² // 38 //
idāyām piṅgalāyām ca carataścandrabhāskarau /
candraśtāmasa ityuktaḥ sūryo rājasam-ucyate // 38 //

Tr. *candra* functions in *idā* and *bhāskara* in *piṅgalā*. *candra* is considered *lāmasa* and *sūrya* as *rājasa*. 38.

तावेव धत्ते³ सकलं दिवारात्रिदिनात्मकम् /
सुषुम्ना शाम्भवी शक्तिः तृतीया समुदीरिता⁴ // 39 //

1.b-इलायां. 2.b-राजस उच्यते. 3.a-धत्त. b-दत्त. 4.a-भोक्तिर सुषुम्नाकालवपुसमेतिदुदाकृतम्.

*lāveva dhatte sakalam divārātri-dinātmakam /
susumnā sām̐bhavī śaktiḥ tṛtīyā samudīrītā // 39 //*

Tr. These two make day and night, while the third *śakti* *susumnā* is called *sām̐bhavī*, (which is beyond day and night). 39.

*स्नातं तेन समस्ततीर्थनिचये दत्तं महीमण्डलम् /
विप्रेभ्यः पितृदेवताः सुरगणास्सन्तर्पिताः कोटयः //
जप्ता मन्त्रसहस्रकोटिरधुना तप्तं च तीव्रं तपः /
यस्य ब्रह्मविचारणे क्षणमपि प्राप्नोति धैर्यं मनः // 40 //*
*snātam tena samastatīrthanīcaye dattam mahīmaṇḍalam /
viprebhyaḥ pītṛdevatāḥ suragaṇās-santarpitāḥ koṭayah //
japtā mantrasahasrakōṭiradhunā taptam ca tīvram tapaḥ /
yasya brahmavīcārāṇe kṣaṇamapi prāpnoti dhairyaṁ manaḥ
// 40 //*

Tr. One who finds his mind concentrated on *brahman* even for a moment, is equal to the dip in the waters of all the centres of pilgrimage, donation of the whole earth, satisfying all the *brāhmins*, ancestors and the gods through libation of water, chanting of thousands of crores of *mantras* and performance of severe penance. 40.

*योगशास्त्रं पठेन्नित्यं किमन्यैः शास्त्रविस्तरैः /
यत्तत्तयं चादिनाथस्य निर्गतं वदनाम्बुजात् // 41 //*
*yogaśāstram paṭhennityaṁ kimanyaiḥ śāstravistaraiḥ /
yatsvayam cādināthasya nirgatam vadanāmbujāt // 41 //*

1.a-स्नातं ते समस्ततीर्थ इति श्रेयं ता च पृथ्वीद्विजेय / ज्ञानां च कृतं स्वनाम समयुतां देवाश्च सम्पूजिताः //
यस्यां तेन मुतर्पिताश्च पितरः स्वर्गं गन्तीता पुनः र्द्योगम् / बुद्धाविचरणे क्षणमपि प्राप्नोति धैर्यं मनः //

Tr. One should always study the science of *yoga* daily, which has originated from *ādinātha* Himself. What is the use of all other scriptures? 41.

*इति सकलयोगशास्त्रसिन्धोः परिमथितादवकृष्य सारभूतम्¹ /
अनुभवन्तु हठामृतं यमीन्द्रा² यदि भवतामजरामरत्ववाञ्छा // 42 //*
*iti sakalayogaśāstra-sindhoh
parimathitād-avakṛṣya sārabhūtam /
anubhavantu haṭhāmṛtam yamīndrā
yadi bhavatām-ajarāmaratva-vāñchā // 42 //*

Tr. O *yogīs* ! Here is presented the precise literature in essence in the form of nectar from an ocean of all the *yogic* scriptures, which should be experienced by the *yogīs*, who want to become free from old age and immortal. 42.

*भवभयवनवह्निं मुक्तिसोपानमार्गम् /
प्रकटितपरमार्थं गुह्यरूपं च तुभ्यम्³ //
सकृदपि पठनीयं⁴ यः शृणोति प्रबोधम् /
भवति स दृढकायो भाजनं मुक्तिभुक्त्योः⁵ // 43 //*
*bhavabhaya-vanavahniṁ muktisopānamārgam /
prakaṭitaparamārtham guhyarūpaṁ ca tubhyam //
sakṛdapi paṭhanīyaṁ yaḥ śṛṇoti prabodham /
bhavati sa dṛḍhakāyo bhājanam mukti-bhuktyoh // 43 //*

Tr. This is the way to liberation, to overcome the miseries of the world like the fire destroying the forest, wherein the secrets of the Supreme State are exposed to you. One gains a healthy body and becomes eligible for worldly enjoyment and liberation, even if

1.a-सारं भूतं. 2.b-हठामृतवैभवम्. 3.b-हि शास्त्रम्. 4.b-परमकृत्या. 5.a-मुक्तिपुक्त्योः.

one studies just once and carefully follows the instructions. 43.

इति श्रीसहजानन्दसन्तानचिन्तामणिस्वात्मारामविरचितायां हठप्रदीपिकायां
दशमोपदेशः ॥ 10 ॥

*iti śrī-sahajānanda-santāna-cintāmaṇi-svātmārāma-
viracitāyāṁ haṭhapradīpikāyāṁ daśamopadeśaḥ ॥ 10 ॥*

Thus (ends) the tenth chapter of *haṭhapradīpikā*, composed by *svātmārāma*, an illustrious successor of *śrī-sahajānanda* ॥ 10 ॥

सम्पूर्णः समाप्तोऽयमिति¹

sampūrṇaḥ samāpto 'yaimiti

The complete book ends here